CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY MARCH 14, 1835. NO. 709.---VOL. XIV.—NO. 31.

RELIGIOUS MISCELLANY.

WAR.

Extract from a Sermon on War, delivered January 25th, by Wm. E. Channing.

Human wisdom has been manifested in nothing more conspicuously, than in civil institutions for repressing war, retaliation, and passionate resort to force among the citizens of the same state. But here it has stopped. Government, which is ever at work to restrain the citizen at home, often lets him loose and arms him with fire and sword against other communities, sends our hosts for desolation and slaughter, and concentrates the whole energies of a people in the work of spreading misery and death. Government, the peace officer at home, breathes war abroad, organizes it into a science, reduces it to a system, makes it a trade, and applauds it as if it were the most honorable work of nations. Strange that the wisdom, which has so successfully put down the wars of individuals, has never been inspired and emboldened to engage in the task of bringing to an end the more gigantic crimes and miseries of public war. But this universal pacification, until of late, has hardly been thought of, and in reading history we are almost tempted to believe, that the chief end of government, in promoting internal quiet, has been to accumulate greater resources for foreign hostilities. Bloodshed is the staple of history, and men have been butchered and countries ravaged, as if the human frame had been constructed with such exquisite skill only to be mangled, and the earth covered with fertility only to attract the spoiler.

These reflections however it is not my intention to pursue. The miseries of war are not my present subject. One remark will be sufficient to place them in their true light. What gives these miseries pre-eminence among human woes, what should compel us to look on them with peculiar horror, is not their awful amount, but their origin, their source.—They are miseries inflicted by man on man. They spring from depravity of will. They bear the impress of cruelty, of hardness of heart. The distorted features, writhing frames, and shrieks of the wounded and dying, these are not the chief horrors of war. They sink into unimportance compared with the infernal passions which work this woe. Death is a light evil when not joined with crime. Had the countless millions, destroyed by war, been swallowed up by floods or yawning earthquakes, we should look back awe-struck, but submissive, on the mysterious providence, which had thus fulfilled the mortal sentence originally passed on the human race. But that man, born of woman, bound by ties of brotherhood to man, and commanded by an inward law and the voice of God to love and do good, should through selfishness, pride, revenge, inflict these agonies, shed these torrents of human blood, here is an evil which combines with exquisite suffering fiendish guilt. All other evils fade before it.

Such are the dark features of war. I have spoken of them strongly, because humanity and religion demand from us all a new and sterner tone on this master evil. But it is due to human nature to observe, that whilst war is, in the main, the offspring and riot of the worst passions, better principles often mix with it and throw a veil over its deformity. Nations fight not merely for revenge or booty. Glory is often the stirring word; and glory, though often misinterpreted and madly pursued by crime, is still an impulse of great minds, and shows a nature made to burn with high thoughts and to pour itself forth in noble deeds. Many have girded themselves for battle from pure motives; and, as if to teach us that unmingled evil cannot exist in God's creation, the most ferocious conflicts have been brightened by examples of magnanimous and patriotic virtue. In almost all wars there is some infusion of enthusiasm, and in all enthusiasm there is a generous element.

Still war is made up essentially of crime and misery, and to abolish it is one great purpose of Christianity, and should be the earnest labor of philanthropy; nor is this enterprise to be scoffed at as hopeless. The tendencies of civilization are decidedly towards peace. The influences of progressive knowledge, refinement, arts, and national wealth are pacific. The old motives for war are losing power. Conquest, which once maddened nations, hardly enters now into the calculation of statesmen. The disastrous and disgraceful termination of the last career of conquest, which the world has known, is reading a lesson not soon to be forgotten. It is now thoroughly understood, that the development of a nation's resources in peace is the only road to prosperity; that even successful war makes a people poor, crushing them with taxes and crippling their progress in industry and useful arts. We have another pacific influence at the present moment in the increasing intelligence of the middle and poorer classes of society, who, in proportion as they learn their interests and rights, are unwilling to be used as materials of war, to suffer and bleed in serving the passions and glory of a privileged few. Again, science, commerce, religion, foreign travel, new facilities of intercourse, exchanges of literature, new friendships, new interests are overcoming the old antipathies of nations, and are silently spreading the sentiment of human brotherhood and the conviction that the welfare of each is the happiness of all. Once more, public opinion is continually gaining strength in the civilized and christian world, and to this tribunal all states must in a measure bow.—Here are encouragements to labor in the cause of peace.

* * * * * * * *

I have now spoken my friends of the sentiments with which war should be regarded. Is it so regarded? When recently the suggestion of war was thrown out to this people, what reception did it meet? Was it viewed at once in the light, in which a Christian nation should immediately and most earnestly consider it? Was it received as a proposition to slaughter thousands of our fellow creatures? Did we feel as if threatened with a calamity more fearful than earthquakes, famine, or pestilence? The blight, which might fall on our prosperity, drew attention; but the thought of devoting, as a people, our power and resources to the destruction of mankind, of those whom a common nature, whom reason, conscience and Christianity command us to love and save, did this thrill us with horror? Did the solemn inquiry break forth through our land, Is the dreadful necessity indeed laid upon us to send abroad death and woe? No. There was little manifestation of the sensibility, with which men and christians should look such an evil in the face. As a people, we are still seared and blinded to the crimes and miseries of war. The principles of honor, to which the barbarism and infatuation of dark ages gave birth, prevail among us. The generous, merciful spirit of our religion is little understood. The Law of Love, preached from the cross and written in the blood of the Savior, is trampled on by public men. The true dignity of man, which consists in breathing and cherishing God's spirit of justice and philanthropy towards every human being, is counted folly, in comparison with that spirit of vindictiveness and self-aggrandizement, which turns our earth into an image of the abodes of the damned. How long will the friends of humanity, of religion, of Christ, silently, passively, uncomplainingly, suffer the men of this world, the ambitious, vindictive and selfish, to array them against their brethren in conflicts which they condemn and abhor? Shall not truth, humanity, and the mild and holy spirit of Christianity find a voice, to rebuke and awe the wickedness which precipitates nations into war, and to startle and awaken nations to their fearful responsibility in taking arms against the children of their Father in Heaven. Prince of peace! Savior of men! Speak in thine own voice of love, power and fearful warning; and redeem the world, for which thou hast died, from lawless and cruel passions, from the spirit of rapine and murder, from the Powers of Darkness and Hell!

[From the Missionary Herald.]

BAPTISM OF A GREEK INFANT.

15. Sabbath. Invited to attend the baptism of a Greek child. Was first conducted to the house of the parent, where we had nuts, *arreek*, (a kind of spirit of which I did not partake,) pipes, and coffee handed round. After these ceremonies were duly gone through, we set out for the church, in an irregular procession, each one with a long wax candle in his hand. A choir appointed for the purpose chanted all the way, "Christ hath died and rose again," which was repeated as often as necessary with an *ay-ay-ay-ayeay* as a turning point. As soon as we reached the church, the priest in his appropriate robes began to chant the baptismal service, which he hurried over with all possible expedition. The child was presented by the god-father and mother, and the priest at the proper place made the sign of the cross on its body three times, and breathed over it three times, saying, "Receive ye the Holy Ghost!" The god-mother then stripped the child naked, while the priest prepared the font, by chanting a service over it, smoking it with incense, making the sign of the cross and *breathing* over it as over the child. He *immersed* the body *three* times, stopping each time to repeat the form and make the cross. Previous to the immersion, the body was annointed with common oil, and immediately after with the holy oil, called *chrism*, a most precious part of the ceremony. It is put on in the shape of the cross in different parts of the body. The child is then dressed, the priest tying the girdle, after which it is brought again to the font and marched three times round it, with the smoking censor swung continually before it. The priest then comes round and offers incense to the whole company, when the ceremony is finished for the present. The child is now taken home and guarded with great care. As before his baptism he was not to be kissed, so now, he must not be touched for three days, nor by any means undressed, or washed. He has the holy oil upon him. At the end of three days the priest comes, unties the girdle, and washes the child with great particularity; and the water is thrown into the sea, if near; if not, it is buried.

The Greeks, it will be observed, are mostly trinitarians. They use *three* fingers in making the sign of the cross; *three* times the priest made that sign over the child; breathed over the child *three* times, over the holy oil *three* times, and over the water in the font *three* times, made the cross with the child's body over the font *three* times; *three* jars of water were poured into the font, and *three* lighted tapers stuck on it; *thrice* they carried the child round the font; *thrice* they stopped each round, and at each pause the priest waved the smoking censer in the child's face *three* times; after *three* days the child is to be undressed and washed.

This long ceremony would not be worth noticing, except to show where men will wander to, when they become vain in their imaginations, and daringly attempt to add to the perfect institutions of Christ. We should beware how we depart from gospel simplicity, even in small matters. The design of this simple and affecting institution is lost sight of, in the midst of the bustle and pomp of these human additions. The service being long, the priest exerted his powers of volubility to the utmost to get through; and no one could understand him, except when he stopped to command silence amongst the rabble of children who followed us into the church. They paid little attention, however, to his threats, and the people themselves were walking through the church, conversing on every worldly subject. This is the only service in the church to-day, but the priest and all the invited attendants are expected to be present at a great feast which the parents must furnish in the evening. Thus the people have barren ordinances, and polluted Sabbaths.

INDIA.

We have been favored with the perusal of two letters received by gentlemen of this city, from the Rev. J. C. Lowrie, Missionary to Northern India under the Western Foreign Missionary Society, from which we have been permitted to make extracts. *Presbyterian.*

Cawnpore, Oct. 11th, 1834.

As to the *character of the people*, Ward's account of the Hindus, is considered by many to be only an account of the Bengalis, an effeminate race of *women*, who are very generally held in great contempt by the stout, energetic people of the upper provinces. As to moral character all are bad enough surely. They are almost universally willing to listen or to dispute, and to receive tracts. Their attachment to their own system, by all testimony, is almost incredibly weakened within the last forty years. Very many hold it in perfect contempt. I think I might nearly say that the great mass of the people have no love for their religion, but attend to its requisitions partly from custom, and still more from the influence of its institutions which have assumed a civil and social form as well as religious. I refer particularly to the system of caste, and to the domestic or family connexion, where all are dependent on the father while he lives, and then on the eldest brother, &c. and dare not take a step which would offend them, without incurring great trouble. It is commonly thought by reflecting persons that when the Hindu system falls, it will come all at once, and with a mighty crash. The close connexion of all their ideas with their religion, renders the former most probable; geography, astronomy, law, domestic life, every thing is interwoven with the religious fabric of the people. The immense interests of one hundred and twenty millions of people must render any general change exceedingly interesting.

SUMMERFIELD PREACHING TO CHILDREN.

As for children, did ever man win their hearts, with superior grace and success? Every clergyman who has tried it, knows the difficulty of addressing them appropriately, and if he can make himself understood he thinks he has attained much. But beyond this first requisite of an orator, according to Dr Blair, he hardly presumes to go. To be eloquent is out of the question. But Summerfield shone here. He seemed to impart his soul to their souls—to come down from the dignity and precision of a more elaborate style, and suit his thoughts, words and feelings to their capacities. It was in the soft expressive language of Scripture, "as the small rain on the tender herb, and as the showers upon the grass," that this "doctrine" then distilled from his lips. He announced his text—let his face relax into one of those celestial smiles, which were sometimes permitted to revel there—looked more than benevolently round on the vast assemblage of children (who thronged the church in Baltimore) before him—seemed to feel something kindling within: "That's a sweet text, is it not?" exclaimed he by way of exordium. The effect was electrical: a thousand little faces glittered with smiles, instinctively reflecting as it were the expression of that fine original that beamed before them. A collection was to be taken up for the benefit of the Wyandot Mission. No child was to give over six cents. When the plates were handed round, they were so overloaded by the tribute of little hands that they were scarcely portable, and some of them required to be unladen before they could finish their round.

[From a Western correspondent of the New England Spectator.]

SUNDAY SCHOOL INSTRUCTION.

You can interest the human intellect in the pursuit of knowledge; and manifestly, there is scope for this interest in the knowledge of the Bible. There make your Sabbath school instruction. Let illustrations be plain, pertinent, and entertaining; and you have secured one source of permanent interest.

We need not say, that children are creatures of sympathy, that the animated look, and warm heart of a teacher wake up a response in the bosom of the pupil. Some teachers are always interesting, and they keep alive a growing interest in all hearts that come in contact with their power. Now the secret of this power is soon told. Their own hearts burn; and the eye, the cheek, and the voice disclose the inward fire, and its warmth diffuses itself, in spite of any common degree of moral apathy, among the youth of the Sabbath school. And surely every teacher might cultivate this feeling of heart, and this visible expression of such feeling. If they would do it, our schools could scarcely fail of being sustained with deep and growing interest. And if to this they would add stores of intellectual furniture, from which they might bring forth things new and old, they might hope to gather in, and enlist in the study of the Bible, the great mass of our population.

But we may not—we would not be content with keeping alive a Sabbath school without religious feeling and the spirit of God. No. Let teachers, superintendants, and parents, let the whole church feel that they may and must secure this blessed influence. When I speak of other means of exciting interest, I think only of auxiliaries which prepare the way and second the operations of the glorious agent. And as such auxiliaries, their value is not likely to be overrated. The minds on which we are to operate are human, and withal depraved; and we must task our wisdom to derive means of access for religious truth, before we can expect the special agency of the Spirit of God.

[From the British Critic.]

HIGH CHURCH PARTY

The manner in which the High Church Party has been attacked is matter of notoriety. The fox-hunting parson, the drinking parson, the gambling parson, the immodest parson, the lazy, careless, self-indulgent parson, morose, domineering parson, is successively brought forward as its representative. And if the letter-press of a book is incompetent to the work of defamation, the deficiency can be eked out by a libellous print in a shop window. All the vices of individuals are picked up and brought together as the *beau ideal* of a High Churchman. The modern Apelles collects the scattered features of deformity, and dips his pencil in the darkest colors of calumny, and then exclaims with a grim smile of self-congratulation, "is not the portrait complete?"—But might we not retort? Might we not retort upon the infidel? Might we not retort upon the Dissenter? Is it not evident, that there is no picture, however hideous, or frightful, or revolting, which we might not form of any sect of Religionists under heaven, by adopting a similar process of ungenerous and iniquitous generalization? Would it not be easy, as it would be base, to exhibit the most disgusting traits of specious hypocrisy, or conceited ignorance, or nauseous cant, and write under the filthy daub the word "*Saint*," or "*Evangelical*," or "*Methodist?*" And what we should scorn to do to others, may we not reprobate if done to ourselves? Yet when we would state how laborious, how regular, how well instructed, are the present ministers of the Church; when we point to the exalted qualifications which are required both intellectual and moral; then we are met, perhaps, with a reference to the days of Charles the II. or George the II., or even to the ribaldry of Fielding and Smollett, or to the veracious instances in a scurrilous novel or an obscene farce; and the wolf can still say, as he said of old, "Well, if it was not you, it was your grandfather!"

MANNA OF MOUNT SINAI.—Mr Bove, formerly director of the gardens and farms of Ibrahim Pacha, at Cairo, gives an account in his report made to the Academy of Sciences, of the different productions of Egypt. In 1832, he found the *Tamarix manuifera* (the turfah of the Arabs of the desert,) growing in great abundance in the desert, about a day's journey to the northward of Sinai. He saw women and children engaged in gathering the manna, from the branches of this shrub. The Arabs assured him that when this manna was purified, it was equal to the finest honey. What he gathered himself was in large drops, of the size of a pea, of a yellowish color, rather agreeable taste, or slightly sweet and gummy. In order to purify it, the Arabs put it into boiling water, it rises to the surface, and is immediately skimmed off. This is probably the manna which nourished the Hebrews. Some authors pretended that the manna of the Hebrews was the production of *alhage maurorum*, a shrub which is never found but on the borders of the desert, where there is a good deal of moisture, but there was none of these near to Sinai.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.—No. 3.

PARABLE OF THE SOWER.

The import of this parable is extremely comprehensive: it embraces the four grand divisions, the four distinctive classes, of hearers throughout christendom. Is the divine word inefficacious? Are multitudes innumerable as yet unreclaimed,—unsaved by its power? Or rather is the number extremely small, that experience and discovers its divine efficacy? The Savior adduces three causes,—causes which have operated near two thousand years, and which must more or less operate, while life is a state of probation and man is a free agent.

Let us examine the interesting details of this parable.

Jesus is introduced as sitting by the sea-side. Immense multitudes are assembling in his presence, so that he enters a vessel and sits down to instruct them. This was the posture to which Jewish teachers were accustomed in giving instruction; but the whole multitude continue standing on the shore. And he speaks many things to them in parables, saying: "Behold a sower went forth to sow; and as he sowed, some seeds fell by the way side, and birds came and devoured them. Some fell upon rocky places, where the mould was shallow; and they immediately sprang up, because they had no depth of earth; but when the sun was risen, they were scorched, and because they had not root, they withered. And some fell among thorns; and the thorns sprang up, and choked them. But others fell into good ground, and bore grain, some thirty, some sixty, and some a hundred fold. He that hath ears to hear, let him hear."

Then the disciples came to Jesus and said: "Why speakest thou to the multitudes in parables?" He answered and said to them: "Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given." The kingdom of heaven here means the spiritual kingdom of the Messiah. The mysteries of that kingdom, so far from being incomprehensible doctrines, were those simplest of moral and religious truths, unfolded in this and other parables. They appear to be called *mysteries* or *secrets* for this reason: the features of Christ's dispensation were so dissimilar to the expected economy of the Jews' Messiah, as to be something unknown and unimagined. A spiritual Messiah! it was a mystery to them.

It was prudence then, call it heavenly wisdom rather, which actuated our divine instructer.—The multitudes he saw, were influenced by the most erroneous impressions. They came disposed to hail him king of the *Jews*, *their* illustrious deliver. They came unprepared to welcome him, as the Savior of the *world*, the emancipator of *nations*, the deliverer from sin and death. His revelations, he knew, would be misapprehended. He therefore veiled the spiritual truths he revealed, beneath the delicate covering of parable, metaphor, or figurative representation. Soon, too soon, would the period arrive, he was well aware, when his unhappy countrymen would be undeceived; when they would long to see one of the days of the Son of man, and would not be allowed the opportunity.

At present they had no ear to hear, that is, no disposition to receive instruction. In one sense, they resemble a person who has no ear for music: the sweet voice, the mysterious tones, the lovely tidings of the gospel, awoke no correspondent emotion. In another respect, the resemblance fails. The person with that defect, that incapacity of feeling the power of sweet sounds, is not criminal, since his Creator has been pleased to withhold that faculty; but to *every* rational being God does impart that improveable faculty, an ear to hear his word, and a heart to derive improvement from that indulgence.

The Savior proceeds: Whoever has much, to him shall be given, and he shall have more; but whosoever has little, from him shall be taken away even that which he has. I therefore speak to them in parables; because seeing they see not; and hearing they hear not, nor understand.

You may easily imagine, reader, what contemptuous derision the Savior would have excited, had he represented the expected Messiah as a mere spiritual reformer, and not a temporal deliverer. For this reason he employed the parabolic mode of instruction. To his simple minded disciples he afforded some instruction, and to his other prejudiced hearers he gave the less offence. Verily I say to you, he adds, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Know ye not this parable? How then will ye know all my parables? If a figurative representation so familiar and obvious fail to prove intelligible, what prospect is there that you will understand the general scope of my metaphorical teaching?

Our Lord then condescends to explain the imagery employed. Hear ye therefore the parable of the sower. The sower is he who sows the word,—a preacher of the gospel. Christ himself proclaims to the world the truths he was commissioned to reveal. His immediate disciples followed his example. His ministers continue to spread among mankind the seeds of knowledge, truth and duty. As human nature remains composed of the same materials, and continues to be actuated by the same passions and propensities, we must anticipate the results to be now substantially the same as aforetime.

THE WAY-SIDE HEARER.

Take the first of the four classes specified by our Lord,—the *way-side hearer*. Jesus speaks of him after this manner: "When one hears the doctrine concerning the kingdom, and minds it not, the wicked one comes and snatches away that which was sown in his heart." The crime of this way-side hearer consists in *disregarding* or not *observing*, what he hears. Even supposing that the solemn realities of religion make some slight involuntary impression on his conscience, immediately the power of evil interposes and removes it. That Satan destroys the good influence, however inconsiderable that influence may be, is no justification of this hearer's lack of improvement. Indeed the meaning of the assertion, in modern language, is no more that this, that the hearer's own unreflecting indifference, his own depraved habits, his own inveterate irreligion, resist the persuasions of heavenly love, and render him callous to the convictions of ruin and death. Knowing the sentiments of his countrymen in regard to possession and demoniacal agency, the Messiah did not scruple to accommodate his language to their popular impressions,—their superstitious creed. He knew what was in man. He could penetrate the innermost recesses of human depravity. He saw in what impenetrable security, in what hardihood of crime, in what insensibility of fibre, the human heart could enwrap itself; and he was convinced that, with respect to some of his hearers, no demon could exceed them in malice, hardened impiety, and atrocious revenge.

Observe, reader, observe that it was the doctrine concerning the kingdom,—the spiritual nature of the Messiah's dominion,—which this class of hearers disregarded. They did not *mind* the Savior's awful representations of their condition and destiny; and with such blindness to the glories he revealed, such deadness to the consequences of unbelief and vice, to become members of his kingdom was an impossibility.

Do any of my readers give the doctrine of the kingdom this cold reception? Are any of you way-side hearers? Examine yourselves. Be impartial with your hearts. You assemble in temples of worship; you listen to the developements of Christianity; but do you mind them? This is the indispensable criterion of acceptance and improvement. Do you investigate the word of revelation more attentively? That is well. Do you discover within yourselves any softening of disposition? Do you experience any spiritualizing of temper? That is better. Do you love your Maker with a more undivided affection? Do you obey him with a more resolute and unremitted determination? That is best of all. Do you esteem every good man, every sincere christian, whatever may be his peculiarities of sect and opinion, as enjoying the freedom with which Christ has made him free, and as an equal expectant of salvation? Do you compassionate every bad man as a fallen brother? If these are not your dispositions, your exertions, your confidence in divine truth, you remain unprofited and guilty. If these are your faith and practice, you are no way-side hearer, and no evil spirit shall rob you of the good seed sown in your heart.

FOR THE CHRISTIAN REGISTER.

CORRESPONDENCE BETWEEN A UNITARIAN AND TRINITARIAN CLERGYMAN.

(*Continued.*)

Dec. 8th, 1834.

DEAR SIR,—In my reply to your note, I suggested the reasons why I thought it not advisable to have a union meeting on Thanksgiving day, without any desire or expectation of its involving a controversial correspondence between us. I have no disposition to avoid such a controversy if it shall promise good. But as I think it would do no good to myself, or to you, or to any body else, and as I have enough to employ myself about profitably, I have no wish to engage in such a controversy.

With these views, I should not answer your letter, did I not think you expected me to do it; and with these views, I shall say but little in reply, and I shall trust to your charity to believe me both frank and in good humor in what I say.

As to what you take the trouble to copy from the Christian Register and N. Y. Observer, I have nothing to say. You say, "it is our duty to promote a *union of feeling*." Is it our duty to promote it by *inconsistent* measures? Or to endeavor to promote it where, in the nature of the case, it cannot be effected? You say, "I am much obliged to you for insinuating that we (the first established society in Castine) do not embrace the true Gospel &c." In relation to this, I have only to ask pardon for forgetting the *self-evident truth* that the *first* established religious society in a given place do always embrace the true doctrines of the Gospel. It did not occur to me that this is infallibly certain.

You say you do not consider my question as to how the two societies, believing as they profess to, can possibly meet together as you proposed without great inconsistency and mutual hypocricy, as "not deserving an answer." You say, "it carries, to my mind, absurdity in its very face." I have no doubt this is the best disposal you could make of it. I have no doubt it is much easier for you to pass it by so, than to show how two societies, believing in sentiments so opposite can come together without acting inconsistently with their belief.

In reply to my question, "Where is the 'common ground' on which Trinitarians and Unitarians can meet in worship?" you say, "the Episcopal society in Portsmouth (which is Trinitarian) has often united with the Unitarian Society in that place—on the Sabbath too." I must be permitted to ask, What if they have? Does this *prove*, to demonstration, that they had any "*common ground*" on which they could consistently do so? I have no doubt it is easier to tell half a dozen such stories than to answer my question.

Next you say that I "undertake to show that because you regard Jesus Christ as the "*Son of God*" and not as the Supreme God himself, you withhold worship from God and do not worship the true God." You must allow me to correct you a little here. It was not my object to "*show*" this. I was stating what Trinitarians and Unitarians believed, and not proving that either was the truth. Having stated that the former did render the same divine honors to the Son of God, as to God the Father, I referred to John v. 23, as evidence to them that this was the will of God. I simply stated, as a matter of fact, what both parties believed, and asked how two, believing so differently, could consistently meet, but did not "undertake to show" which was right or which was wrong.

When I say, "Trinitarians profess to exercise no Christian charity to Unitarians," I do not "stigmatize them (Trinitarians) all as destitute of one of the first principles of religion," to wit, *charity*. I believe Trinitarians profess to exercise Christian charity to all sects, which are truly *Christian* sects, and to all persons of all sects, who appear to be *true Christians*. Towards all such they ought to exercise charity, and how they exercise christian charity to any other, I am unable to see. Whether this is or is not better than "the spirit of Mahomedanism" you are at liberty to judge.

You do not see fit to tell me how Unitarians can regard Trinitarians as idolators, in paying the same divine honors to Christ, a creature, as you believe, and at the same time exercise true Christian charity towards them. You think it useless to reply to me upon this point. I confess this is to me a puzzle yet, and it probably would be no less so after an attempt to explain it.

You affect surprise and grief at the sentiments contained in my letter. I supposed you knew them to be current Trinitarian sentiments. You say, "they are, in themselves, *unchristian*, and, in their tendency, are opposed to the peace and best good of society." It occurred to me that according to a Unitarian measure of charity this might look a little like being uncharitable.

I will only say your freedom of expression was farthest possible from giving me offence, and I hope mine will give none to you. I hope you will expect me to say no more upon this subject, and will accept my best wishes for your temporal and spiritual good.

Yours, W. P.

To the reverend gentleman, Mr Editor, I made no reply, though it was quite as natural for me to fancy he expected one, as it was for himself. It would have been quite easy to reply, to say the least, with some show of reason. It would have been natural, in such a case, to remind the gentleman that he was invited to a course of lectures delivered by me on the subject of the Trinity, and, if he felt disposed, to controvert any of my positions and conclusions, and that he declined being present for the reason above stated, that it did not promise good. It would have been natural in reference thereto to have asked him if any thing to his mind, "promised good" unless it were the most obstinate prejudice and exclusive bigotry. It might perhaps have been considered a Christian duty to have urged him to reflect, and reflect much upon the extracts alluded to, against which and about which he "had nothing to say"—to have reiterated with a little more emphasis that we ought not, as Christian ministers, "to take a course which will have a tendency to perpetual disunion." It would have been no more than just to request the gentleman, when again disposed to indulge his pleasantry upon serious matters, not to attribute to his opponent a false sentiment in order to engraft thereon a small witticism.

It would have been in the way to have said in reference to all his notions about "inconsistency" and mutual hypocrisy, that fact is better argument than fancy—one truth more satisfactory than all *uncunningly* devised sophistry.

It would have been no trouble to have inquired of him why he did not "undertake to show which was right" on the views of the Deity, Trinitarians or Unitarians—whether it was not because it did not come within the range of his capacity—to have told him plainly that all he had remarked about the phrase was mere cavil and subterfuge to escape the main point—that it had nothing to do with the erroneous sentiment against which I contended, which was, that he *believed* we "did not worship the true God"—not that he "undertook to show" it—which could not be done—that he *did*, his assertion to the contrary notwithstanding, "undertake to show which was right" by referring to John v. 23, which by the by, proved about as much as the treachery of Judas or the genealogy of Noah.

It would have been no trouble to have inquired further (however troublesome the perusal of the answer) whether in his attempt to explain the nature and extent of his Christian charity, he was not fearful his first declaration

might be deemed a little too unchristian and did not wish to retract so far as to include *some* Unitarians under the amplified expression "all persons of all sects who appear to be true Christians," or whether he simply wished to screen his uncharitableness under an ambiguous and deceitful definition.* It would have been moreover a fair question to have asked of the gentleman, if the subject of charity is not very apt to be an inextricable "puzzle" to the minds of some and not a few Calvinists.—Some such observations and inquiries, Mr Editor, would probably have been made, had I thought proper to reply to the above letter. At the same time I should have cheerfully accorded to the author a better spirit in the last communication than in the first. But it seemed to me there was danger that a reply might have a more undesirable effect than to prolong a correspondence which had been carried sufficiently far. Therefore I was perfectly willing to concede to this brave apostle of the *true* God and *enlarged charity* the full pleasure he might derive from having sent me *the last word.*

Yours respectfully,

S. A. D.

* The conduct of the gentleman towards Unitarians accords better with the latter inference.

FOR THE CHRISTIAN REGISTER.

NATURAL HISTORY.

The intelligent mind will meet, throughout all the works of its Creator, new and beautiful evidences of his goodness and his power. In the structure of a flower, in the curious mechanism of an insect, in the adaptation of the various physical organs of the animal world to the purposes for which they are designed, man's heart must feel the love, and his intellect acknowledge the greatness and wisdom of God. The minds of young children are peculiarly open to arguments of this kind. When incapable as yet of understanding those reasons which have impressed their fathers with a sense of God's excellence, they can admire his works, and their minds can be led gradually, from a belief of his wisdom as displayed in the works of nature, to the comprehension of his abstract and eternal power.

I do not know of any study better adapted to this purpose, than that of Natural History; especially when the living specimens can be seen and explained to them. A boy may have read whole pages describing the nature of animals—the strength of the lion, the sagacity of the elephant and the fierceness of the leopard, without acquiring by any means so perfect a knowledge of their different qualities, as may be at once obtained by seeing them moving before his eyes, and by hearing, at the same time, the remarks of some judicious person illustrating their peculiar qualities and differences. It is then—when the young mind is excited by the novelty and interest of the spectacle, that a deep and lasting impression can be made upon it, by representing, in their true light, the nature and extent and variety of God's wonderful creation. One, who is not familiar with the workings of a child's mind must be surprised to hear his appropriate questions, and to perceive with what delight he engages in the new and interesting topic. I have been led to these remarks, by a visit to the Menagerie in this city, which, as it is conducted on very different principles, has been much more generally attended than any exhibition of the kind that has preceded it. Here, the spectator will meet with no disturbance; and it is satisfactorily proved that a place of this kind can be not only conveniently disposed but entirely free from any of those improprieties which are displeasing to a refined mind. The collection embraces many rare specimens, and is considered the most complete of any ever exhibited in this country.

As children require some relaxation and amusement, may not an hour passed in the examination of the various animals now brought together, be not only a pleasing, but useful and improving disposition of time? From my own observations I should think this was the case; and would, therefore, Mr Editor, through your journal, advise all good children to request from their parents or instructers, an explanation, with the living specimens before them, of their peculiar qualities; and thus receive an interesting and practical lesson in Natural History.

FOR THE CHRISTIAN REGISTER.

"LECTURES TO CHILDREN."

These Lectures were written by the Rev. John Todd. They contain much which we deem worthy of commendation, and which is well adapted to make good impressions on the minds of the young. It will therefore not be from any wish to diminish the usefulness of the book that we shall mention anything that we deem exceptionable. It is a very uncandid and injurious practice to remark on what are deemed objectionable passages in a well written book, in a form which tends to prejudice the minds of others against the whole performance. This practice is not only adapted to diminish the usefulness of a valuable book, but it is a flagrant violations of the Golden Rule. For it is presumed that no man of common sense "would that others should" thus treat his own writings. Every man should be aware of his own liability to err, and should even desire that what is erroneous in his writings may be pointed out in a kind and impartial manner; and as he would that others should do unto him, so he should do unto them.

While the Lectures before us contain much to commend, they also contain something which we deem as incorrect. At this time however, we shall remark only on the following:

"Christ is the most worthy being in the universe" p. 124. "He sits on the throne with God, and God loves him, and will hear him in our behalf." p. 127.

What has now been quoted is from the Lecture entitled—"Christ interceding for us." The writer very justly supposes that in a case in which one intercedes for another, the worthiness of the intercessor is of great importance. It was in this view of the matter that he said—"Christ is the most worthy being in the universe." To what we have quoted in addition to this, we have no objection to state. The last sentence is quoted that the import of the former may be clearly seen and understood. In these passages Christ is not spoken of as the only true God, but as a distinct being from God, a worthy intercessor—one who "sits on the throne with God," one whom God loves, and one that he will hear. This accords with the manner in which Christ is spoken of by the inspired writers. What then can be made of the declaration—"Christ is the most worthy being in the universe?" Is not this saying clearly, in other words, that Christ is a more "worthy being" than his God and our God? I am unwilling to believe that Mr Todd would assert this in the direct form. But who can deny that his language fully and clearly implies the exceptionable idea? If we were to assert that General Washington was the "*most* worthy being" that ever existed in the United States, it would be clearly implied that he was a *more* "worthy being" than any one of the Presidents who have succeeded him; but not more clearly that Mr Todd's words imply that Christ is a *more* "worthy being" than God.

It will perhaps be said that Mr Todd believes that Christ is God, and the only true God. But would any child or any man suppose this from the clear manner in which he speaks of Christ as distinct from God—a God too who is clearly mentioned by him as distinct from Christ? If it shall still be urged that Mr T. *did* consider Christ as God, we would then ask, did he mean to tell the children that we have at least two Gods, and that Christ is the more worthy of the two? or that our intercessor is a more worthy God than the one to whom his prayers are addressed?

In writing for children we should be careful not only to use language which they can understand, but to use it in a manner which will not give them false or degrading views of God: and we doubt not that such was the aim of the writer of these Lectures. In general we think he succeeded very well; but in the instance we have mentioned we think he failed.

Had Mr T. been the only writer who has spoken in a manner which tended to imbue the minds of children with the idea that Christ is a more worthy being that the Father, we probably should not have made these remarks. But language of the same tendency has long been common, especially in writing in favor of what has been the popular theory of the atonement; and it seems to us time that so gross a fault should be corrected. If God was such a being that he could not pardon the penitent, except on the ground of punishing an innocent substitute,—and Christ was of a character so different, that rather than the penitent should not escape punishment, he would become their substitute, and suffer in their stead; there must have been a shocking disparity between the Father and the Son as to moral excellency. In this respect instead of saying as Paul did—"the Head of Christ is God," we might have been constrained to say—the Head of God is Christ—or in the language of Mr Todd—"Christ is the most worthy being in the universe."

In the first Epistle to the Corinthians xv. 27, Paul came so near implying that God himself was included in the "all things," which were put under the feet of Christ, that he deemed it prudent to say, that "he is excepted who did put all things under him." Should Mr Todd publish a future edition of his Lectures, we hope he will imitate Paul's care in this particular, and let it be known that God is excepted when it is said that "Christ is the most worthy being in the universe."

FOR THE CHRISTIAN REGISTER.

SACRED MUSIC AND POETRY.

Mr Editor—Having had frequent occasion, during the last few months, to examine a number of the modern and most popular compilations of sacred music, I am sensibly struck with the peculiar character of the *poetry* which I see running through them. If I had discovered this peculiarity in only one of these publications, my attention would not have been so strongly drawn to the subject; but when I discover it to be a general characteristic I am constrained to ask—*Is there not a party design in all this?*—may not this peculiar character of poetry, selected for the music in these publications, be reasonably suspected as another among the already numerous means, employed by a certain class of christians for instilling, in a silent, unsuspected way, into the minds of the rising generation, those peculiar doctrines and dogmas which many believe to be erroneous and also very prejudicial to just views of the character and moral government of God and pure and undefiled religion? I may mistake as to there being *design* in this thing; but I must confess and hardly know how to account for facts in any other way; but, be this as it may, whether the thing is designed or not, I feel it to be a great inconvenience; and believe it also an evil of no small importance.

I would by no means question the right of any compiler on this subject. All have a right to set what words they please to their music; but, that they who cannot adopt the sentiment of such words should be obliged to repeat them in performing the music to which they are fixed is, at least, an unpleasant thing. We wish not to repeat words in devotional performances of this kind, whose sentiment we cannot in mind and heart adopt as our own. Sacred music, joined with sacred poetry, is prayer, devotion, worship—it is this if it is any thing. And how can a conscientious and devout christian worship God in the use of language which his reason and conscience abhor and which he fully believes the spirit of God disowns? He cannot submit to this mockery without great injury to his religious feelings.

Since these evils exist, and as I feel them to be great evils, I thought proper by this hint to call the attention of the liberal public to the subject; and, in conclusion, would ask any patron of your widely circulated paper if there is any modern collection of Church music to which the above objections do not apply? If any such collection exists will some one give information through the Register? And if no such collection exists, is it not high time there should be one, adapted to the liberal views and feelings of the present day?

Respectfully yours, L. H. S.

CHRISTIAN REGISTER.

BOSTON, MARCH 14, 1835.

LADY HEWLEY'S FOUNDATIONS.

Substance of the Speech of Charles Purton Cooper, Esq. as counsel for the Rev. Charles Wellbeloved, in the suit of the Attorney General versus Shore, instituted in the High Court of Chancery, respecting Lady Hewley's Foundations, Wednesday, 2d July, 1834. Second Edition. London: R. Hunter, 72, St. Paul's Church Yard. 1834.

Lady Hewley's Charity was created in Jan. 1704, for the benefit "of poor and godly Preachers for the time being of Christ's Holy Gospel, and of poor and godly Widows of such preachers, and for the encouragement and promoting of the preaching of Christ's Holy Gospel in poor places, and for Exhibitions for educating young men designed for the ministry of Christ's Holy Gospel, and for relieving godly persons in distress." A question has arisen (involving particular modes of faith) who are the "poor and godly preachers" designed to be the objects of the testatrix's bounty. By the decree of the Vice Chancellor,—"godly preachers of Christ's Holy gospel" is a description which does not include Unitarians, because, if we rightly remember, it was proved to the understanding of that honorable personage, by ample testimony and affidavits, that Unitarians believed only a part of the gospel.

Mr Wellbeloved is a sub-Trustee or Manager of the Hospital or Almshouse of Lady Hewley's founding, for the support of ten poor persons, and till the present information was filed, he received from the Grand Trustees a small yearly allowance as a "poor and godly preacher" within the meaning of the charity. Mr Cooper's speech is directed to the general case, without any special reference to that of his client.

It seems to be admitted on all hands that Dissenters from the Established church are intended by the instruments creating this charity, though no class is pointed out. And from the whole state of the case, it is we think placed beyond a reasonable doubt, that Presbyterians were intended in contradistinction to Baptists and Independents;—Presbyterians as they existed at the commencement of the eighteenth century, after the days of intolerance and hierarchy had gone by. The Presbyterianism of that time was not the Presbyterianism of Calvin or of Knox, or of Cromwell's supporters, but an improved denomination, which, "after the Revolution of 1688 and the passing of the Toleration Act, covered the country with the thousand meetinghouses from which the prosecutors of the present incumbents of Lady Hewley's charity would have the Court expel the descendants of the founders." The deeds of these places of worship, says Mr Cooper, contain no restrictive clauses—no obligation to preach any particular doctrine—no trinitarian tenets, and no unitarian tenets—no Calvinism, no Arminianism—but a general and wise trust for the preaching of Christ's Holy Gospel. This liberty of the churches grew out of experience of the past. "As the old generation" says Dr Bennett, in his History of the Dissenters, "were at no great distance of time after the Revolution, gathered to their fathers, their successors discovered no symptoms of wishing to act upon the Presbyterians' system, and retained the name only and not the thing. * * * There was a gradual enlargement of mind among the ministers and members of this denomination as to their ideas of religious liberty." The same writer speaks in a strain of lamentation of the degeneracy among a portion of them into the Arian system—of their idolizing "free inquiry," to such an extent, that he attaches to their notion of Christian freedom the opprobious phrase of "religious liberty run mad."

Such was the state of Presbyterianism in Lady Hewley's time, and she was a Presbyterian. But it is affirmed by the prosecutors that she believed in the Trinitarian and Calvinistic doctrines, which are rejected by the Presbyterians of the present time, who have consequently forfeited her charity; and that the Independents who have continued Trinitarians and Calvinists are the rightful claimants.

It appears that Lady Hewley's deeds of 1704 and 1707 and also the government of the Hospital are silent in regard to doctrines, and that the almspeople are required only to be Protestants, such as should on the Lord's Day repair to "some religious assembly of the Protestant religion." For a qualification for admission to the Hospital they must be able to repeat Bowles's Catechism. Mr Cooper admits, and considers the admission of no consequence to the argument, that Lady Hewley was a Trinitarian. If she had been a Calvinist also, it would not invalidate his argument, since she was a Presbyterian, and as such maintained the right of private judgment in regard to doctrines. But being a Presbyterian there is no reason to believe that she was a Calvinist. Soon after the union of the Presbyterians and Independents in 1691 they separated on account of the Arminian tenets of the former and the high Calvinism or Antinomianism of the latter; and this ended the attempt at union.

In regard to Bowles's Catechism it is maintained by Mr Cooper that it does not contain a word of Election or Predestination—that it is not Calvinistic like that of the Westminster Assembly of Divines—nor like that Trinitarian; the language respecting God being, as to personality, of that neutral kind, which may be subscribed by any Unitarian.

Mr Cooper goes into an historical argument somewhat long and elaborate, commencing before the middle of the seventeenth century, and coming down to Lady Hewley's time into the eighteenth, to show that from the increasing multitudes of Unitarian books and tracts and the progress of Unitarian doctrines, there was abundant occasion for alarm, if Lady Hewley had wished to close her charity against Unitarians. That lady died in 1710 at an advanced age, during a great part of which the Trinitarian controversy was kept alive. From all which Mr Cooper concludes—"that, however adverse she may have been to the opinions of Unitarians, however unscriptural or heretical she may have considered them—although, be it observed there is no proof of any such fact—she advisedly and deliberately came to the determination not to swerve from the great principle of modern Presbyterianism—the right of individual inquiry and judgment unshackled by any confession of faith. It is a remarkable fact "that the Rev. Mr Hotham, the friend of Lady Hewley, and one of the original sub-trustees or managers of the hospital, who lived to the year 1756, hesitated not to accept as his assistant Mr Cappe, to whom is ascribed all the malversation which according to the Information has since accrued in the administration of the Charity property."

It is further urged that, at the time when Lady Hewley's Charity was created there was a penal enactment against such as denied the trinity; and therefore Unitarians are excluded. That this was the intention of the Founder is mere conjecture. It is asked whether she had not before extended the hand of charity to dissenters proscribed by statutes of the realm? This is acknowledged by the prosecutors themselves; and "how," says Mr Cooper, "can it, at a subsequent period, be inferred that her pious wishes were adverse to any particular tenets, for no other reason than that such tenets were little favored by that same statute law?"

The Act of Toleration, excepting unitarians from the rights of conscience, was not approved, however far it was acquiesced in by Dissenters. They looked for a bright day. "The time is yet to come," says Neal, "when Acts of Toleration shall every where give way to bills of rights." Neal was an Independent. But Lady Hewley was a Presbyterian at a time when the leading principle of the Presbyterians was resistance to human authority in matters of religion; and she must have believed, with the sect to which she belonged, that penal laws on that subject would at no distant time be repealed.

Amidst the many deversities of doctrine not only in different sects, but between individuals of the same sect, Mr Cooper predicts, as well he may, the occurrence of "suits without number and without termination to correct the heterodoxy of Church, Chapel and Meetinghouse, should the Court of Chancery establish the principle for which the prosecutors in the case of Lady Hewley's charity contend.

We close this sketch of Mr Cooper's argument on the case with his concluding words:

Upon the whole, then, I submit, that in the absence of an express declaration, or of clear and positive evidence, of the doctrines to be promoted, the law and policy of the Court forbid its interference—that interference, be it remembered, being sought, not to expel strangers, who have forcibly or fraudulently taken possession of the rightful property of others—but to cast out from their fireside to the desert—to cast out from their heritage—to cast out from the spot where repose the bones of their forefathers, men whose only fault it is to profess tenets which, although these Relators and we ourselves may not choose to adopt, the legislature has nevertheless recognised and sanctioned. Hold, my Lords, that such interference is expedient and legal,—confirm the decree of his Honor the Vice Chancellor, and you establish a new and almost unheard of principle—a principle fraught with perilous consequences, which that learned judge, I am sure, never for a moment contemplated, and which in a few years would convert the Court of Chancery into an inquisitorial tribunal of the worst description, whose chief and whose odious occupation it will be to search out and try, by some uncertain and false test, the religious faith of those, who may happen to be in the enjoyment of property or income, derived from the piety or the charity of our ancestors.

ANTINOMIANS.

In the course of our "Sketch of the Progress and Decline of the Churches in Boston and Vicinity" we had occasion to remark on the character of Antinomianism, as it existed here in the early period of these Churches. We met about the same time with some curious facts and remarks by the Correspondent of the New York Observer, respecting Antinomianism in England, together with some allusions to the remnants of it existing in this country, from which we now make one or two extracts.

English Antinomianism.—It is historically curious and interesting for an American to observe in England the parent stocks of the various modes of thinking on religious and other questions, which he has observed in his own country. He will see, beyond doubt, where these opinions in America came from. It is true we have some philosophy and some religion in our country, which has grown up among ourselves; but for the most part the forms of our theology, as well as our love and advocacy of civil liberty, are to be traced to original elements, still existing in our father land. All these things get more or less, and sometimes very essentially modified, by being transplanted to American soil; but still the parent stock, the likeness can no more be mistaken, than the relation of the father, who has stamped his image on his son, could be doubted, when both are brought in juxtaposition.

Among the many forms of theology that have been transplanted from Britain to America,—and we have none of any note, which have not come from this quarter, mediately or immediately,—no one, perhaps, has been so much modified by the change, as Antinomianism. It would be a curious inquiry to trace philosophically the causes of such modification; but that I will not undertake. It might, indeed, be observed in passing, that the more active condition of the American world required something a little more practical—something less speculative, and less passive. Accordingly, if I mistake not, and as seems to me, American Antinomianism is very like a compound of Geneva Calvinism, Scotch Calvinism, and English Antinomianism, making a hyper-Calvinism, or if you please to add, a *super*-hyper-Calvinism.

But if we so exhaust our vocabulary in giving a name to this American progeny, I know not where we shall find language to describe the Antinomianism of England, for that is awful enough, I do assure you—indecent—outrageous. In America it is very tolerable; one might swallow it, and almost digest it, as a great many do. It is very decent and respectable there. The forms and shapes thereof are not so absolutely and utterly shocking; those who hold it, sympathizing with the activities around them, and falling into a current, which they cannot well oppose, are sometimes forced to rebel against their theories, and to undertake to do some good, as if they really believed it were proper. But, sir, in England it is all a gone case. An Antinomian here would no more think of undertaking to do good, than of consenting to a forfeiture of the privileges of the elect, and of taking rank among the eternally reprobate.

The writer of the letter tells an amusing story of his own preaching to an audience, in part at least Antinomian, and a still more amusing one of another person, which he received from a friend. It should be remarked that the stiff Antinomian does not tolerate the phrase *offers* of grace, but speaks of *operations* of grace &c.

"A candidate went to preach on trial in Mr Hussey's pulpit after his death. An intelligent friend in the congregation said to him, before he went into the pulpit, 'if you wish to succeed here, you must be careful not to use the word "*Offers.*" You may say anything else you please.' With this advice the preacher delivered his sermon, quite to the satisfaction of his hearers, except only in his improvement, he said: "I shall conclude by offering two or three remarks:—

'The first remark I would *offer* is, &c.

'The second remark I *offer*, &c.

"Whereupon two of the deacons took up their hats and walked out, saying, 'We don't want any of your '*offers;*' and the unfortunate candidate was dismissed from any farther probation."

The leaven of Antinomianism still exists to a considerable degree, it is said, in England. It is found in the established Church; it prevails more among the Baptists; and some of the Independent Congregations are strongly tinctured with it.

"It sprung up in the time of Luther, among his own disciples, and took a deeper root in England during the protectorate of Cromwell, when it raged most fearfully, and is even yet far from being eradicated from the soil. England has been its hot bed. Happy for our country, it has been so modified in its transplanting thence, as to have done us comparatively little hurt. It may be seen there distinctly enough in very respectable quarters, and may perhaps serve, not unhappily, as a balance against any tendencies to an opposite extreme.

The Scotch Church, and all the hyper-Calvinists of England, and of course the super-hypers, are very jealous of American theology. Sometimes they accuse us of being charged with a virus from Germany, and predict that we are about falling into that current. Our biblical productions are scrutinized with severity, and our more loose practical writings occasionally produce a startling effect. Indeed, it has become a fashion to find fault with us, as a matter of caution, and they sometimes issue pastoral and admonitory circulars in advance of the thing censured."

PEACE.

We gladly insert the following communication, the sentiments of which we fully approve. The writer cannot be more fully sensible to that evil of war, which consists in the corruption of morals with which it is attended, than we are. But if he examines the Report with care, he will receive that the evils of war, which are spoken of as "evils which can hardly be exaggerated," are not spoken of in detail. They are barely alluded to. It would, however, we acknowledge, be more true, as it regards the dignity of human nature, and the whole being of man, to make *that* the climax of the evils proceeding from war.

Mr Editor,—I read with great satisfaction an article in your last paper, on the subject of Peace. It is a subject in which I have long felt a deep interest. The temperate and judicious Report of the Committee of the Senate comes seasonably before the public, and cannot, I should think, fail to exert a good influence at this time, when there is danger that our rulers will hurry our country into a wasteful war. For myself, I believe that *all* war is absolutely unchristian,—that it is contrary to the spirit of the religion of the Prince of Peace; but, however much I might have wished to find a more decided expression of this opinion in the Report, on the whole I am satisfied that it will be most useful in its present form, for the reason that it will meet with less opposition. And in the unanimity with which the Senate adopted the sentiments of the Report I rejoice, as an evidence of the progress of those holy sentiments which will ultimately, I trust, bring about the universal reign of *law* over brute force,—when men will not "do evil that good may come," and when multitudes shall no longer be led forth to slaughter for the folly and madness of their rulers.

There is one evil of War, noticed in the Report, which I think deserves a different rank from that which the Committee seem disposed to give it; I mean, the corruption of morals, both in those more immediately actors, and in the public at large. It is an evil not perhaps the most apparent,—but not on that account the less real; and not the less to be deprecated because it works an inward destruction. It is this which I think should rank "above all" other evils. I would not be understood to express an opinion that there cannot be good men in an army as well as elsewhere. There doubtless have been those whose good principles have carried them uncorrupted through the temptations of a military life. But at the same time it will hardly be denied that such a life has a tendency to deprave the morals of those engaged in it. Perhaps it may be deemed extravagant to rank this evil above the destruction of human life; but what greater evil *can* there be, whether considered as a political or personal concern, than a degraded subjection to the baser passions.

But it is not my intention to pursue the subject; I would merely express an earnest hope that the talented and influential friends of Peace will be encouraged to more strenuous exertions for the promotion of this truly glorious object.

M.

The resolution accompanying the Report of the Senate of Massachusetts on the Petition respecting "Measures for the Abolition of War," was amended before it passed, so as to read as follows:

Resolved,—That in the opinion of this Legislature, some mode should be established, for the amicable and final adjustment of all international disputes, instead of resort to war.

The resolution passed the Senate, by a vote of nineteen in the affirmative; five members voting in the negative.

Among the writings on the subject of Peace which have lately come into our hands, we neglected to mention last week, a pamphlet entitled, "Reflections on the Nature and the Dignity of the Enterprise for establishing universal and permanent Peace."

We select a few sentences in answer to some of the objections brought against the efforts of Peace associations.

It has been viewed as fraught with danger to the public safety. Those who maintain such an opinion, put sentiments into the minds of its friends, which they have never entertained. They put words into their mouths, which they have never uttered. Who has thought, or spoken of dismantling our fortifications—of disbanding our army—of destroying our means of defence? What connection is there between disseminating just notions of the nature of war, exhibiting its direful consequences, endeavoring to stamp a pacific character on the public mind, and the production of such results? However else the two things may be connected with each other, they certainly are not connected by any such relation as that of means to ends. Who has thought, or spoken of extinguishing the sacred fire of patriotism? We certainly have not. The language of our words and of our acts is: Let it glow with unextinguishable ardor. But the patriotism which we desire to inculcate, is a patriotism which, instead of subjecting our country to the indescribable rigors of war, will preserve to it the inestimable blessings of peace. It is a patriotism, which, while it teaches us to regard our own country with especial affection, inspires us with friendly sentiments towards other nations. It is a patriotism which bids us look for the very highest national felicity of which the condition of frail humanity is susceptible, in the universal prosperity of all the nations of the earth. Who has thought or spoken of destroying the noble sentiment of courage? We have not. Nor is such the tendency of our measures. But let it be remembered that courage of the highest order,—courage, a moral attribute, as distinguished from mere animal feeling, and from brute insensibility to danger, consists in deliberately hazarding personal safety, or in voluntarily submitting to personal suffering, with a view to the highest general good. Brutes can meet in hostile conflict, and blench not, till one or the other, or both, are torn in pieces. And under the impulse of a similar feeling, so can men. But true courage, that sublime quality of the soul, faces danger and suffering from a pure principle of devotion to the supreme good.

THE MORAL REFORMER.

The following communication calls that attention which is justly due to a work whose object it is to preserve a sound mind in a sound body.

Since the deservedly popular physiological works of the Combes of Edinburgh, public attention has been more generally directed to the important subject of health in connection with Physiology,—and mental education in relation to health. It is highly graiifying to us, that Dr A. Alcott is now engaged in the management of a periodical exclusively devoted to the dissemination of truth with regard to the Human Constitution in all its various relations. It is issued monthly, under the name of the "Moral Reformer, or Teacher on the Human Constitution," by Light & Horton, No. 1 & 3 Cornhill.

Christian Messenger.—By Barton W. Stone, an Elder in the Church of Christ. Vol. IX. No. 1. Jacksonville, Illinois.

This is a religious periodical publication of the "Christian" Denomination, in a 12mo. pamphlet form of 24 pages, in a number. We have just received it for the first time. It has been published for eight years, says the Editor, in Kentucky, and is now transferred to Illinois. "From my residence in the far West," he says "I shall be enabled to give particular accounts of the state of religion in this section."

The number before us contains a discussion of the doctrine of "Original, or Birth Sin," and practical essays pointing to a union of the great Christian Church in one brotherhood. It appears to be conducted in manner a well suited to what may be supposed to be the state of religion in the far west—and we shall probably obtain occasional intelligence from it of an interesting character.

The present number gives highly encouraging accounts of the spread of "Christian" Unitarian views in Kentucky, Indiana and Missouri.—Every thing in this publication indicates the true protestant spirit, as it is regarded by Unitarians.

CATHOLIC DISCLAIMER.

We have no doubt that the Roman Catholics have their due share of proselyting spirit. Some of our good people, clergy and laity, would have a poor opinion of their sincerity if they were destitute of that spirit. But the cry is—"Conspiracy against the Liberties of the United States." Let the following confession of political faith pass for what it is worth. There is nothing in it which sounds like what we call by the odious epithet *jesuitical*; and we do not ourselves question the sincerity of the avowal with which it closes; an avowal similar to one which Catholics in England have made on like occasions.

It was the duty of the Catholic Church to perform the funeral offices for the latest representative [Caroll] *of those who signed the charter of our liberties*, and struggled to raise them, on their present basis of equal rights for all. The same republican opinions which he held, the Catholics of this country now hold. They deem the constitution as sacred, and the laws as obligatory in the spirit and in the letter as any portion of this public; and were an effort now made to consolidate religious with national government, though they should be the ruling party, as Americans, as freemen, they would be found first in the ranks to oppose such an alliance.—*Catholic* [*Cincinnati*] *Telegraph.*

MR POINDEXTER.

Mr Poindexter has complained to the Senate of the United States on a subject in which his moral charter (!!) is concerned. The same Mr Poindexter is one of the proudest, most self-important, and most quarrelsome men in the country. He thinks he may insult the president of the U. S., and call him all sorts of abusive names with impunity. We are no friend of the president, but we can never approve of the course of such a man as Poindexter, who thinks as little of the laws and authority of God, as that of president Jackson. He is above all law but that of honor! It is a disgrace to moral and religious papers, to give so much notoriety to such a heavendaring bravado.—*New England Spectator.*

The writer of this paragraph, may, for aught we know, be thoroughly acquainted with Mr Poindexter's character; and may have proclaimed it without exaggeration. We have no knowledge about the matter. But the proclamation is one of the most extraordinary that we have ever met with. As to "notoriety" the religious papers do not "give" it to that Senator. He has gained it by his talents and public labors. If he has gained also the "bad eminence" ascribed to him by the Spectator, the first time he has gained it, in a religious paper, is in the New England Spectator.

Is a religious paper disgraced by seeking or stating the truth respecting a man in high station, when accused, virtually, as an assassin? We are utterly at a plunge in attempting to account for such casuistry as this. The language of it seems to be this: If a man, in one of the highest departments of government, is proud, quarrelsome, insolent to his superior in office, godless—let him be voted as an assassin too—it matters not whether he be so or not—religious papers disgrace themselves by meddling with the affair.

At the risk of falling under the ban of any *censor morum*, we here present the conclusion of the Report of the Committee of the Senate upon the subject, with the Resolution proposed and unanimously adopted. After the details of the examination, the Report closes thus:

The committee cannot too strongly express their aversion to and abhorrence of, these proceedings. They are happy to believe that this vile attempt to implicate in the most atrocious act a member of the Senate, has excited on the part of the other inhabitants of this city, the strongest feelings of indignation; and the committee feel that it is due to every public consideration that the plotters and contrivers of the nefarious charge against an innocent man should be held up to public odium and scorn.

In conclusion, the committee offer to the Senate the following resolution:

Resolved, That not a shade of suspicion rests upon the character of Hon. Geo. Poindexter, in reference to the subject matter of inquiry submitted to the select Committee.

The Report of the Committee was adoptde by yeas and nays as follows:—Yeas, 41—Nays, none.

MC'DOWALL'S JOURNAL

This Journal, after existing two years, was discontinued in December last. The leading object of the journal was to rescue females from seduction and to reclaim them from guilt before they were wholly abandoned. A diversity of opinion has existed, from the beginning of his efforts in this way, in regard to their good moral effects. His good intentions cannot well be doubted, and his zeal in the cause which he undertook is manifest from his writings, and from the sacrifices which he made.

In regard to the Journal, he says "I commenced it without a subscriber and without the expectation that it would have succeeded so well as it has. I gave away nearly all the first editions of the first three numbers." The business part of the Journal, he appears to have managed without any system or accuracy; he became embarrassed, and was partially relieved by benevolent friends. His pecuniary embarrassments together with the opposition that he met with in his benevolent enterprise, and a very prevalent opinion that his journal was more injurious than beneficial to the cause of charity and moral purity, altogether placed Mr McDowall in a situation which induced him to surrender himself to such examinations as were suggested, from which he came forth without suffering in his moral character. The wisdom of his plans and modes of reform have been abundantly questioned. The members of the Presbytery to which he belonged, while they express the kindest feeling towards him and "commend his zeal and devotedness to the cause of Moral Reform" and his honest and benevolent intentions in the publication of his Journal,—call in question its good moral influence. And while they regard him as irreproachable in the management of his pecuniary concerns (for he received donations from various sources for the promotion of moral reform, by his own agency, or through societies in aid of his plans) they think it "inexpedient for a minister of the gospel to bear the responsiblity of administering pecuniary concerns and receiving and expending money in any enterprise of benevolence, especially one so extensive" as that in which he was concerned.

Like many other reformers, Mr McDowall, after encountering little else than opposition, has lived to see the usual effects of such exertions. The enterprise has fallen into other hands; with what success it is prosecuted we are not able to say. It seems to be a common ordinance of Providence, when those who first toil in a great work of philanthropy do not wholly fail, that, by overwrought endeavors, they should stir up others of better judgment and calmer temperament to take their places and carry forward the work.

No farther proof we think can be wanted of Mr Mc'Dowall's singleness of purpose in his philanthropic labors, than the testimony of the committee on his accounts. "For a considerable time" they say, "while prosecuting this work (moral reform) he and his family lived in a garret almost destitute of the necessaries of life."

CONGRESS.

[From the National Intelligencer of Thursday.]

LAST DAY OF THE SESSION.

The two Houses of Congress adjourned, the night before last, their functions then ceasing: and what a wreck of public business ensued.

In our two or three last papers we expressed our opinion respecting the state of public business in the House of Representatives. It would have been as just, had our intimation respected the state of the House.

With a great deal of talent, and we have no doubt, too, a great deal of patriotism, the late House of Representatives had been brought into a condition, by various causes, in which it seemed incapable of getting on with the business of the country. Attentive observers have noticed a tendency of this kind, from the early part of the session; but its last days forced the truth on the minds of all. Long debates; the endless perplexity of the rules; contests, every moment, about priority of business; and an eagerness of discussion, which seemed entirely to disregard the comparative importance of subjects, were among these causes. There were others, of which we could speak, of which indeed we shall feel it our duty to speak, and to speak freely hereafter; but which we at present forbear to mention.

The melancholy result of the whole is, that Congress has broken up, leaving almost every great measure of the session unfinished, and therefore totally null and void. The following bills, originating in the Senate, most of them passing that body by large majorities, and some of them quite unanimously, have shared the general wreck and ruin:

The Post Office Reform Bill; (passed unanimously in the Senate.)

The Custom House Regulations Bill; (passed nearly unanimously in the Senate;)

The important Judiciary Bill; (passed by a vote of 31 to 5 in the Senate;)

The Bill regulating the deposite of the public Moneys in the Deposite Banks;

The Bill respecting the tenure of office and removals from office; (a most important bill, supported in the Senate by men of all parties.)

The Bill indemnifying claimants for French spoliations, before 1800.

The Fortification Bill is totally lost! Yes, in this very critical moment of affairs, not only has no new measure of defending the country been adopted, but the bill for the usual annual appropriation for Fortifications is totally lost! We can hardly credit ourselves when we write this paragraph. Yet such is the fact; not a dollar is appropriated to fortifications, and we doubt whether it be not the bounden duty of the President to call the new Congress at the earliest day possible. Certainly—most certainly—such is his duty, if he has any reasonable apprehension whatever of hostilities with a foreign nation.

We will state shortly the history of this bill. It came from the House to the Senate, and all its provisions were agreed to by the Senate's Committee. Various additions were also made to it by the Committee, in pursuance of communications from the War Department, and reports from the Military Committees of the two Houses. Large sums were added for the better defence of Baltimore, Philadelphia, Boston, &c. and an additional amount for arming all the fortifications. When it appeared that the Department had no further measures to recommend, the Committee reported the bill, the Senate agreed to the amendments, and the bill was returned to the House, with the amendments, on Tuesday the 24th day of February.

The House did not take up the Senate's amendments till the last day of the session, one whole week after the Senate had sent them; and on that day, at half-past 8 o'clock in the evening, they returned the bill to the Senate, having agreed to some of the Senate's amendments, disagreed to others, and agreed to others, again, *with amendments of their own*. The loss of the whole bill was finally caused by one of these last amendments; and, therefore, we have taken pains to collect the facts, precisely as they appear on the journals and in the proceedings.

One of the amendments, proposed by the Senate, was the addition of the following sections:

"That the sum of seventy-five thousand dollars be, and the same is hereby appropriated, toward the repair of the fortifications on Castle Island, in the harbor of Boston, according to the plan submitted by the Board of Engineers, on the thirteenth day of March, eighteen hundred and thirty-four; the same to be paid out of any money in the Treasury not otherwise appropriated.

"That the sum of one hundred thousand dollars be, and the same is hereby appropriated, out of any money in the Treasury not otherwise appropriated, to be applied or expended under the direction of the Secretary of War, in improving the defences within the State of Maryland.

That the Secretary of War be, and he is hereby authorized, to purchase six acres of land adjoining Fort McHenry, near Baltimore.

To this the House agreed, *adding* the following *as an amendment*, viz.

"That the sum of $3,000,000 be and the same is hereby appropriated out of any money in the Treasury not otherwise appropriated, to be expended, in whole or in part, under the direction of the President of the United States, for the military and naval service, including fortifications and ordnance, and increase of the Navy: Provided, such expenditures shall be necessary for the defence of the country prior to the next meeting of Congress."

When this came to the Senate, the above extraordinary section was opposed, as conferring on the President unlimited military power. It was said, he had asked for no such power—the War Department had recommended no such appropriation—it had never been suggested, any where, until this late moment. It was urged that the section itself was altogether indefensible, inasmuch as it proposed to give a vast sum into the hands of the President, *without any specific object*, leaving it to him to use it as he might please. He might levy troops—he might raise an army—he might send forth the navy—he might, in short, dispose of the money just as he should see fit. It was averred, on the other side, that the President would certainly do no harm with the money—he would use the power to good ends, &c.; and to this it was replied, again, that such a power had never been trusted to any President; that it was not to be thought of, without giving up all notion of the authority of Congress over the expenditure of the public money, and indeed all its control over the question of Peace and War. The Senate disagreed to this vote, for the three millions of dollars; and here are the yeas and nays on the motion to *disagree* to it—Yeas 29, Nays 19.

The bill went back to the House. The House *insisted* on its amendment, and again returned the bill to the Senate.—The Senate voted to adhere to its disagreement—Yeas 29, Nays 17.

The House, upon this, asked a conferrence with the Senate, which was immediately agreed to, and Committees were appointed on both sides. The two Committees met, without delay, and agreed as we understand, to report to their respective Houses, that the amendment of the House should be struck out, or given up, and the following appropriation inserted in its place:

"As an additional appropriation for arming the fortifications of the United States, three hundred thousand dollars.

"As an additional appropriation for the repairs and equipment of the ships of war of the United States, five hundred thousand dollars."

The Senate's Committee immediately reported to the Senate this happy agreement of the two Committees on this important bill, and all seemed well. But the bill was in the hands of the House, (according to the usual course in such cases,) and the Senate waited to hear its decision. No communication coming from the House, however, and it being already past 11 o'clock, the Senate, fearing for the fate of this bill, and desirous of impressing its great importance upon the attention of the House, sent them the following message:

"*Resolved*, That a message be sent to the Honourable the House of Representatives, respectfully to remind the House of the Report of the Committee of Conference, appointed on the disagreeing votes of the two Houses on the amendment of the House to the amendment of the Senate, to the bill respecting the fortifications of the United States."

When this message was read in the House, we learn, (for we were not present) that the Chairman of the Committee of Conference (Mr Cambreleng,) said he had not taken, or should not take, the responsibility of presenting the Report of the two Committees, on account of the lateness of the hour or the thinness of the House at [illegible] adjourning; also, that he was himself *against the Report*. Therefore, Mr Lewis, the next named on the Committee, made a report of the concurrence of the two Committees. The subject was thus again before the House; and, as to what then ensued, for the next hour or two, as we did not see it, we will not venture to describe it from hear say. We learn, however, that the Senate, having waited still a good while longer, in hopes of hearing from the House, and not hearing, sent still another message, informing the House, that they, the Senate, had no further business before them. No answer coming to this message, the Senate, after waiting a considerable time longer, and hearing nothing from the bill, finally adjourned—and the bill, therefore, is UTTERLY LOST.

We have time for no more—nor spirits for any more—at present, though it will be our duty to state, hereafter, other things which we have heard and believe, respecting the cause of the loss of these essential measures.

The attendance of Senators was remarkable, the whole evening, as it had been the day and night previous. A little before 12 o'clock, the last night, forty-six Senators answered to their names, and the remaining two were in their seats the minute afterwards, so that every Senator was at his post to the last moment. Such a thing has probably never occurred before.

The Senate spent some time on Wednesday evening on Executive business, and acted on a large number of nominations; amongst many others, the following, we understand, were confirmed.

Edward Kavanagh, (a member of Congress from Maine,) to be Charge d'Affairs to Portugal, in the place of Thomas L. L. Brent.

John G. A. Williamson, of North Carolina, to be Charge d'Affairs at Venezuela.

Henry Wheaton, now Charge d'Affairs at Denmark, to be Charge d'Affairs to Prussia.

Jonathan F. Woodside, of Ohio, to be Charge d'Affairs to Denmark.

Henry Hone, of New York, to be Consul at St Jago de Cuba.

Robert F. Chace, of Mississippi, to be Consul at Martinique.

Cheney Hickman, to be a Director of the Bank of the United States, in the place of Thomas Ellmaker, deceased.

Upton S. Heath, of Baltimore, to be a Director of the Bank of the United States, in the place of Morris Coxall, rejected by the Senate.

The nomination of Roger B. Taney, as a Judge of the Supreme Court, was taken up, and indefinitely postponed.—*Nat. Intelligencer.*

The final Resolution of the House of Representatives concerning the French Treaty, after the failure of many others, was one introduced by Mr Adams, and modified at the suggestion of Mr Cambreleng, viz.

Resolved, That, in the opinion of this House, the Treaty with France of the 4th July, 1831, should be maintained, and its execution insisted upon.

MASSACHUSETTS LEGISLATURE.

On Thursday of last week the Speaker of the House of Representatives, Mr Rockwell, after an illness of several weeks resumed his seat.

On Thursday last, the President of the Senate, Mr Pickman, being prevented from attending at that Board on account of illness which will probably occasion an absence of several days, the Hon. Geerge Bliss was elected President pro tempore.

Petitions have come in like a flood for allowing persons and vehicles to pass Warren Bridge without toll, and the committee on that subject have had diligent settings.

Free masonry is not yet entirely forgotten. Petitions still come in for inflicting upon it a fatal wound, instead of suffering it to die in peace, if it may be said to be alive. On Tuesday, Mount Carmel Lodge, in Lynn, surrendered its Act of incorporation to the Legislature, which surrender was sanctioned by the Senate, and the act was sent to the House for concurrence.

A resolution has passed both branches to allow to the Lieutenant Governor the full amount of the Governor's salary from the time of the Governor's resignation to the close of the year.

The subject of Education is receiving a share of attention. A grant of $300 a year for five years has been voted in the House to the American Institute of Instruction.—We may mention in this connection that the same sum for the same period has been voted to the Boston Society of Natural History.—The application of the School Fund is under consideration—and an order has been introduced into the House to consider the expediency of furnishing teachers of schools with Cousin's Report on the Prussian School system.

An act concerning County Commissioners has passed the House, the leading principle of which is the election of the Commissioners by the people.

Rail Roads are becoming a subject of legislation to an increasing extent.

The Pauper act has gone through several mutations in the House. It has not come before the Senate.

INTELLIGENCE.

DOMESTIC.

Paupers re-shipped.—A vessel that left this port on Thursday the 26th ult. took from the House of Industry six British paupers, on their return to the port in the provinces from whence they came. This was done by the owners, to clear themselves from further charge. Many other imported vagrants have been or will be returned in like manner.

A Rail Road Convention, (for a road from Worcester to Springfield) was held at Worcester on Thursday 5th inst. Delegates from Boston left the city at 7 A. M. and returned before 6 P. M.

Address at Lexington.—Edward Everett will deliver an address on the 19th of April, in Lexington, at the request of that town. The remains of those who fell on that day (60 years ago) will then be removed and placed within the railing round the monument.

The Sanctified Rock.—It is a matter of gratulation that this precious memorial has at length received the consideration to which it is entitled. It has long been a desirable object that the Forefathers' Rock should be enclosed by an iron railing to secure it from depredation; but for want of funds it could not be accomplished. Since the Pilgrim Hall has been completed, and arrangements made for Col. Sargent's picture to adorn its walls, proper attention to the Rock became still more imporrant. Application, therefore, was made to George W. Brimmer, Esq. to furnish an appropriate design to serve the double purpose of an enclosure, and a monument, bearing the names of those worthies who came over in the Mayflower. Accordingly that gentleman has presented a very ingenious drawing for an emblematical structure to be composed of cast iron railing of an oval form, 41 feet in circumference. In the centre is to be set a shaft about twelve feet high, terminating with a trident sustaining a beacon light. The railing is to be ornamented with curious emblematical figures, and the names of the Forefathers are to be formed by cast iron types.—*Plymouth Memorial.*

Boylston Prizes.—The Medical Mæcenas of Massachusetts, a few years before his death, instituted some prizes to stimulate the members of the Boylston Medical Society in the exercise of Medical composition. The dissertations for the present year have lately been examined, and the prizes awarded as follows.

To John H. Dix the first prize, for a Review of Sir C. Bell's System of the Nerves.

To Francis Clarke the second, for a Dissertation on the Blood.—*Med. Mag.*

Factory burnt.—A small cotton factory situated in North Providence, about 4 miles from this city, belonging to Messrs. Edward E. Manton and Smith Kelley, took fire about 11 o'clock on Wednesday night 4th inst. and was entirely consumed, together with nearly every article of its contents. The fire took in the upper story of the mill, but from what cause is unknown. The loss is estimated at about $8,000, of which $6,000 we are informed was insured at the Providence Washington Office.—*Providence Journal.*

Fire and dreadful consequences.—The Albany Evening Journal of Friday 6th inst. says—Yesterday morning about 3 o'clock, the dwelling house of Mr John Griffin, in Westerlo, took fire and was entirely consumed. The family of Mr G. consisting of six persons, were asleep in the house at the commencement of the fire. Mr G., his wife and daughter, aged about three years, were in one bed below and escaped. His other daughter, about 11 years old, and two young women by the name of Carle, were in one bed chamber. One of the latter succeeded in throwing herself from the window and thus escaped, though badly burned, and having one of her ancles dislocated. The daughter and the other Miss Carle were consuined in the flames.

Highway Robbery.—We perceive by handbills, that John Herren was robbed, on Monday evening, at about 7 o'clock, on the road leading from Woburn to Lowell, at about nine miles from Lowell, and within half a mile of E. Kendall's tavern in Woburn, of bills of the New England banks to the value of $24,000. The robbers were two men on foot, one about 5 feet 11, the other shorter and stouter, in dark clothes. The robbers were tracked on the new snow by the inhabitants for about two miles towards Lowell. The trunk which contained the money was found within a few rods of where it was taken, with the clothes and some of the letters. A handsome reward is offered for the detection of the robbers and recovery of the money.—*Mer. Jour.*

The Spanish Pirates, who were sentenced to be hung on Wednesday, have been reprieved for three months.

The Hon. Ruel Williams, of Augusta, Maine, has given $10,000 for the purpose of establishing an Insane Hospital in that State. About the same amount has been given by Benjamin Brown, Esq. of Vassalborough, for the same benevolent object.

Philadelphia Almshouse.—An official statement concerning the number of paupers in this place for the poor, on the 31st of January last, shows, that exclusive of the poor children in the Asylum, there were in the house 770 male adults, 533 female adults and 79 children of both sexes; making a total of 1382 persons.

Of the entire population of the Almshouse and Hospital, about 6 per cent. are children, and of the residue, 75 per cent. have been reduced to pauperism by intemperance.

On the 14th of February, the population had increased to 1548 persons in the Hospital and Almshouse.

The children in the Asylum are about 125; making the entire population of the Institution on the 14th inst. 1673 persons.

The total of paupers admitted during the year 1834 was 3571; of whom 2337 were males and 1234 females. Of these 1587 were foreign paupers from the British dominions; 1676 were native American paupers, and 308 from other parts of the world. The British paupers were only 89 less than all our native American paupers.

It is nearly superfluous to add, that of these *British* paupers, most were born in Ireland; the immigration from other parts of Great Britain being small.

Of those 883 paupers born in Philadelphia we are satisfied a large proportion were of Almshouse origin: for it is difficult to prevent such an institution from being a hot-bed for the generation of paupers by hereditary decent. It may yet be found expedient to render this beautiful palace nothing more than a Hospital for sick, insane, maimed and blind paupers and an Asylum for orphan children. The Scotch and New England mode of *letting out* other paupers to farmers in the surrounding country is the best cure for pauperism, and next to good education and the temperance reformation, the best preventive of the evil.

Mr Gilmer's Speech.—Mr Gilmer made a beautiful speech to the House of Representatives (Congress) in opposition to wars for "*national honor*," showing that it was a barbarous, obsolete, and anti-republican notion, that wars must be waged for "*honor*."—Honor he insisted, was an arbitrary code of law independent of and hostile to the laws of man and God; and from personal collisions of kings, in which honor was concerned, nine-tenths of the wars of Europe had originated. But with that principle of action we had nothing to do; our government being founded on the *interests of the people*, which interests we had no right to hazard by making war for honor.

Eye and Ear Infirmary.—This charity has been opened about ten years, and in that period it has had more than twenty-five hundred applications for relief; all of which were from the poorer classes. In fact, diseases of the eyes are peculiarly the diseases of the poor and laborious: and although the whole of the applicants at the Infirmary are not paupers, they are those who are dependent upon their daily efforts for their daily bread.

The funds of this institution have been barely sufficient heretofore to supply medicines, and to defray the expenses at the room; the physicians, by whose generous and spirited efforts it was called into existence, have not been paid for their services, nor, indeed, have they been reimbursed for all their actual outlay. Patients who apply here are furnished with medicine and advice, and the necessary operations are performed; but there are no means by which those who are severely afflicted can be lodged, and properly dieted and nursed. This is what is wanted; it is called for absolutely and imperatively, and ought to be furnished.

Disturbance at Worship.—On Friday afternoon, February 27, Richard C. Thorp, of this town, was arraigned before Samuel Wells Jr. Esq., for interrupting and disturbing a religious meeting at South Hadley. The evidence on the part of the Commonwealth, went to prove that Thorp was guilty of talking or muttering in an audible voice, and of laughing during the exercises. On the part of the Respondent, it was shown that the members of the society had at some times indulged themselves in arguments and conversation, on the subjects of their faith and practice in their meetings, except in time of prayer and exhortation. That they were a new and singular sect, and that their forms, ceremonies, and manner of conducting their meetings were such as were calculated to excite any other than devotional feelings—among other ceremonies at their meetings, dancing, accompanied by singing in the common jig tunes, was practised with shouting and ejaculations of Glory to God—Hallelujah &c. &c. The law not permitting the Magistrate to impose a fine, the Respondent was ordered to recognize in the sum of $50, for his appearance at the next court of Common Pleas, to answer further.—*Hampshire Republican.*

Arabian Horses.—The two Arabian horses were sold at auction at Washington, on Saturday last, by order of the President, in pursuance of a resolution of both houses of Congress, for the sum $2,065.

MR E. EVERETT'S SPEECH.

Extract from Mr Everett's speech on our Relations with France, March 2d.

Another, day, sir, will close my humble career in this place. If, before leaving it, in all probability never to return; if on parting, most certainly never to meet again, from many respected, and some whom I may call beloved associates, I might use the privilege of one who, faithful to his political friends, has yet never designedly assumed the character of a violent opponent, nor wandered far from the path of moderate counsels: if from the bottom of a heart, which (if I knew it) bears no malice, political or personal, to any human being, I might utter one word of farewell to my esteemed associates who will still occupy these seats, and of appeal to those who will come to fill our vacant places; that word should be, *in the name of Heaven to preserve the peace of the country.* I do not address this to the minority, to my political friends, the only part of the House to whom I could, in strict propriety, offer a suggestion. We, sir, in the present division of parties, can do nothing, borne down, I will not say, trampled down, as we are, by numbers, on this floor; without the control of a single committee, and with no means to exercise an influence in the country but by the fearless utterance of the truth. But I speak to the majority; to the leaders of the majority; men whom I could name here and elsewhere, did not delicacy forbid; men, whose talents I respect, whose motives I will not impugn; and to whom, without a shade of envy, I wish the happy enjoyment of their honors; I say to them, in the name of Heaven, preserve the peace of the country. They can do it; it is in their hands; and I declare, on my conscience, I believe the next twelve months are hanging over them, full of consequences more momentous, than are ordinarily brought about in an age. I adjure them by all they value, by their love of honest fame, as they prize the good opinion of good men, as they cherish the welfare of their families and the public weal—I implore them to preserve the peace of the country. I beseech them to manage this great question firmly, resolutely; but gently, patiently, wisely; and if they would not desire the execrations of honest men, to the end of time, to exclude from it every thought and calculation of partizan policy.

Sir, if I might go further, if I thought my humble voice would reach the President of the United States, a voice which, if it never flattered, certainly never vilified him, nor ever withheld from him the meed of praise to which his services are entitled, I would say to him, I adjure you, sir, to use your tremendous power to preserve the peace of the country. Our institutions are popular,—democratic: but at this moment, and on this question (I say it not invidiously, but because it is true) the President of the United States exercises a greater power than any King or Emperor that ever filled the throne: ten times the power of the King of the French, who appears, in some degree, as a party opposed to the President in this painful controversy. Let me adjure the President to exercise this vast power, to preserve the peace of the country. Let the last years of his eventful life, already crowned with a singular variety of success and honor, be signalized by the glories of a war,—not gallantly braved but honorably avoided. Let him add to his other laurels, one more precious than all, the olive wreath of bloodless triumph, *victoria sine clade*,—a continued peace and all its blessings. I too, sir, with my distinguished colleague, (Mr Adams) admired the President's spirit. But spirit is not all that is wanted for the conduct of great affairs. There must be prudence, there must be moderation, there must be wisdom. Nobody doubts the President's spirit. Would to God he would carry the country through this crisis, in such a manner as to gain the praise of a masterly discretion,—a heroic forbearance; and enable us, his opponents, to say

'tis much he dares;
And to that dauntless temper of his mind,
He hath a wisdom, that doth guide his valor
To act in safety.

Sir, if the President will so temper his policy, on this occasion, as to carry this country honorably through the controversy, without a war—and I think it can be done—he will draw down upon his head the blessings of men, whose voices have never mingled with the incense of his flatterers; and his name, in the eyes of all mankind, and an impartial posterity, will appear fairer and brighter, than when he came out from the blazing lines of New Orleans, in all the freshness of his victory, and its honors.

A PROCLAMATION,

For a Day of Public Fasting, Humiliation and Prayer.

A recognition of the superintendence of Divine Providence is reasonably expected of all men. As dependents, we require support; as wanderers, we need guidance; as offenders, we supplicate forgiveness. The propriety of devoting portions of time to the duties of prayer and fasting has the sanction of usage, reason and scripture. The recurrence of such seasons arrests the attention of the inconsiderate, and recalls the thoughtful to the obligations of self-examination and penitence; leading to correct views of ourselves, and of the relations we sustain to our Maker and to Man. The good People of this Commonwealth have made known their opinion by uniform adherence to the laudible example of our forefathers, and have expressed their belief in the efficacy of prayer, by perseverance in the annual consecration of a day for its more especial exercise.

Therefore, Thursday, the ninth day of April next, is hereby appointed to be observed as a Day of Humiliation, Fasting and Prayer; and the good People of Massachusetts are earnestly requested to suspend the pursuit of all their secular occupations, which may be inconsistent with all the duties of the day; and, in the religious assembly, as well as in private, with sincere and contrite hearts, make humble confession of their offeaces, and offer their prayers to Almighty God, supplicating for his benign favor upon our Country, and our Fellow Citizens generally;—

More especially, for all men in offices of influence and power; that they may discharge their duties with impartiality and fidelity;—

For the universal diffusion of the principles of Religion, Liberty and good learning; that our people may avoid the guilt of licentiousness, and the reproach of ignorance; and that piety, justice, moderation, temperance and frugality, may distinguish us as our fathers were by those qualities and virtues distinguished;—

For the continuaace of our peaceful relations with all nations; that we may not be disquieted by domestic contentions, nor involved in wasteful, cruel and corrupting war;—

For the youth of our land; that their minds may be irradiated with all useful truth; and that, possessing the habits of virtue, with the principles of knowledge, they may rise up hereafter to the employments of active life qualified and disposed to serve and save their country;—

For the inestimable blessing of health, that no pestilence may lurk in the breezes, but that, refreshing us, wafted from the sea or the shore, they may bear away the devout aspirations of gladness and gratitude;—

For the genial influences of sun and showers; that these being kindly dispensed, the fields may yield abundant increase for the wants of all;—

For the success of all our lawful enterprises; that the industrious may obtain employment, and liberal rewards await the toils of the laborious, in the honorable pursuits of all classes and conditions of men;—

That the light of the Gospel of our Lord Jesus Christ may shine upon all nations; that Christians, having one name, may have one spirit; that men may live in harmony every where, and that strife and oppression may find no longer a place upon earth.

Given at the Council Chamber, in Boston, this fourth day of March, in the year of our Lord, one thousand eight hundred and thirty-five, and the fifty ninth year of the Independence of the United States of America.

SAMUEL T. ARMSTRONG.

By His Honor the Lieutenant Governor, with the advice and consent of the Council.

EDWARD D. BANGS, *Secretary.*

God save the Commonwealth of Massachusetts!

FOREIGN.

France.—Paris papers to the 31st January, have been received.

On the 30th of January various documents relating to the discussion with the United States were laid before the Chambers. Among them is the note which our Government has suppressed, and which we publish below.

In a hasty glance over the French papers, we do not see much relating to American affairs. What there is, appears to be said rather kindly than otherwise. The National says there is no middle course for France between the adoption of the idemnity entire and its rejection entire.—*N. Y. Jour. Com.*

Extract from the note sent to M. Serrurier and delivered by him to Mr Forsyth, Secretary of State.

The President supposes, that the Chambers might have been re-assembled before the last month of the year 1834, but even had the session been re-opened some few weeks earlier, which from several causes was impossible, the most simple calculation will prove that under no circumstances could the decision of the Chambers have been obtained and *a fortiori* known at Washington on December 1. The King's Government could not but believe, that considerations so evident must have brought conviction to the Cabinet of the United States, and the more so as no communication by that Cabinet to the undersigned, or transmitted at Paris through Mr Livingston, had offered the least expectation of the irritation and misunderstanding which the Message of December 1st has revealed in a manner so deplorable: and when even Mr Livingston, coinciding, with that judicious spirit which characterizes him, in that system of temporising and prudent forbearance adopted with a view to the common interest by the Cabinet of the Tuileries, had required, at the moment of the meeting of the Chambers, that the presentation of the Bill should be still deferred, in order that its discussion should not be mixed up with the debates of another nature, the coincidence with which might alone compromise the Bill. The last obstacle had just been removed, and the Bill was on the point of being presented to the Chamber of Deputies, when the arrival of the Message, creating an astonishment at least equal to the just irritation it failed not to excite, forced the Government to deliberate upon the part it ought to act. Strong in its good faith and dignity, it did not think that the inexplicable act of President Jackson ought to make it absolutely renounce a resolution founded upon principles and sentiments of good faith towards a friendly nation. Although it cannot conceal from itself the extent to which the provocation from Washington has increased those difficulties which were already great, it decided to apply to the Chambers to place at its disposal the 25 millions stipulated by the Treaty of July 4. In the meantime, his Majesty has resolved not to expose his Minister to hear such language as that which was uttered on December 1. The undersigned has received orders to return to France, and the transmission of these orders has been communicated to Mr. Livingston.

[From the N. Y. Courier and Enquirer.]

France.—Nothing farther has taken place in the Chamber of Deputies on the subject of our treaty of indemnity, save that the diplomatic correspondence in relation to it, has been laid before that body. From the same we extract the last despatches to M. Serrurier, from his Government, with a draft of a note sent him, on which his last communication to Mr Forsyth was no doubt founded. It will be recollected it was found objectionable at Washington, and therefore was not communicated to Congress.

The Treaty is of course the subject of frequent discussion in the journals. A document is published, signed by many of the most eminent manufacturing houses at Lyons, pointing out the injury that would result to that place from a cessation of the friendly intercourse with this country. It is said to have produced great effect. The claim of Russia for an indemnity also has excited even more attention than our treaty, and much discussion has already taken place in regard to it in the Chamber.

Our Paris correspondent, under date of 31st Jan. closes his letter in the following words.

"Herewith I have the pleasure of sending you an early copy of the papers to be laid before the Chamber of Deputies on the subject of the treaty of the 4th of July, 1831. I am assured by several of the leading members on both sides of the House, and more particularly by General Delaborde, the Senior Questeur, who kindly suffers me to mention his name, that there is no longer any doubt of a majority in favor of the recognition."

England.—The dates from London are to Jan. 29th. The elections were about complete. One of the Whig papers states the result at 406 Reformers and 250 Tories.

They say however that the precise sentiments of the members on the question of permitting the present Ministry to make an experiment, can only be ascertained after the meeting of the Parliament. The conservative papers speak with exultation of the result of the election.

Spain.—From Spain the intelligence is unimportant. A letter of the 26th January, dated Bayonne, says, "the rebels are moving about the country at their ease. Mina shows no further signs of life than to demand money and reinforcements, neither of which arrive so quick as he wishes. Nature herself seems to be adverse to the unfortunate queen, for the powder magazine at Lepueito was struck by lightning and blown up, and with it fifty-five soldiers of the garrison.

*** Mr Christopher Duncan, of Harvard University, will deliver the anniversary address before the Temperance Society in Ward Four, at the Church in Green street, at 7 o'clock, tomorrow (Sunday) evening. All interested in this important subject are invited to attend. March 14.

MARRIAGES.

In this city, Mr John Mead to Miss Amelia E. Keep.

Mr Oren Moore, of Windham, Vt. to Miss Amy P. Whitman of Chester, Vt.

Mr Daniel W. Neal to Miss Emily C. Newhall.

In Brookline, on Tuesday evening, by Rev. Dr Pierce, Mr Josiah W. Richards to Miss Margaret Phillips.

In Lexington, on Tuesday evening, by Rev. Mr Ripley, of Waltham, Mr Augustus Wellington to Miss Triphenia M. Winship.

In Newton, Lower Falls, Mr Nehemiah Hunt to Miss Susan, daughter of Mr Amos Lyon.

In Salem, Mr Increase Batchelder to Miss Sarah Parker.

In Marblehead, Mr Seward B. Millett to Mrs Tabitha Millett.

In Kennebunk, Mr Shepard H. Morris, of Boston, to Miss Olivia M. daughter of Dr Samuel Emerson.

In Provincetown, 27th ult. Mr William C. Howe, formerly of Malden, to Mrs Jerusha Smith.

In Mason Village, N. H. 22d ult. Mr James Bowles, of Charlestown, Mass. to Miss Dorcas Russell.

In Philadelphia, Mr Thomas Hunt, of Boston, to Miss Sarah Davis, of Baltimore.

DEATHS.

In this city, on Saturday, 7th March, of apoplexy, Mrs Maria Osborne Curtis, wife of Thomas B. Curtis, and only daughter of Hon Daniel Sargent; 4th inst. Mrs Ann, relict of the late Peter Roe Dalton, Esq. 78; on Saturday evening, Mr Moses French aged 53.

In Roxbury, on Wednesday, Frances Ellen, eldest daughter of Mr Harrison Gray, 13 years.

In Watertown, 6th inst. Nathaniel Bemis, Esq. 79.

In Brookline, on Saturday last, Mrs Ann, wife of Mr Benjamin White, 48.

In Salem, Mr Samuel Roberts, 67.

In Taunton, Mrs Hannah, wife of Mr Andrew H. Hall, and daughter of Capt. T. Crane, of Norton, 25.

In Scituate, 6th inst. widow Sarah Briggs, 55; 9th, Mr Reuben Bates, 99 years and 21 days.

In Plymouth, 3d inst. Capt. Amasa Bartlett, 72; 4th, Joseph Bartlett, Esq. 73.

In Portland, Me. 6th inst. Arthur McLellan, Esq. for many years an active, enterprising, and wealthy merchant, 82.

In Liberia, Africa, Oct. 18, Mr Israel Watson Seard, of Southampton, Ms. 24. He was sent out as a teacher by the Ladies' Society in New York, for the promotion of Christian Education in Africa. He was a graduate at Amherst College.

NEW PRAYER BOOK.

BENJ. H. GREENE 124 Washington, corner of Water street, has just published "Social Services" for Families and Sunday Schools; with a collection of Hymns for social and private use.

Also on hand, Brooks' Family Prayer Book.

A new and choice collection of Books for Sunday School and Juvenile Libraries, just received.

Orders are respectfully solicited.

March 14 3tis

NEWTON SEMINARY FOR YOUNG LADIES.

THE next Term will commence May 5th and continue 16 weeks.

Board per week including washing	$2,00
Tuition in the English branches for the Term	7,00
Additional for ornamental branches and Languages	2,00
Music	13,00

Reference made to Mr D. L. Gibbens, Boston; Rev. Mr Francis, Watertown; Rev. Mr Field, Weston; and Hon. William Jackson, Newton.

March 7 8w E. HOSMER, Principal.

BIBLIOTHEQUE CLASSIQUE LATINE.

BIBLIOTHEQUE CLASSIQUE LATINE, ou Collection des Auteurs Classiques Latine, avec des Commentaires anciens et nouveaux, des Index complets, Portraits, Cartes, Tableaux, etc., par Lemaire.

Two sets of this splendid edition of the Latin Classics for sale at greatly *reduced prices*, by S. BURDETT, No. 18 Court street.

It comprises the works of Catulle, Cesar, Ciceron, Claudien, Cornelius Nepos, Florus, Horace, Justin, Juvenal, Lucain, Martial, Ovide, Perse, Phedre, Plaute, Pline l'Ancien, Pline le Jeune, Properce, Quinti Curce, Quintilien, Salluste, Seneque, Silius Italicus, Stace, Suetone, Tacite, Terence, Tibulle, Tite Live, Valere Maxime, Valerius Flaccus, Velleius Paterculus, Virgile, et Poetæ Latini Minores.

A good assortment of Books in the various Modern Languages may be found at the above store.

feb 28 3tis.

NEW BOOKS,

JUST PUBLISHED BY

JOHN ALLEN & CO.

(Corner of Washington and School streets, up stairs,)

and for sale at all the Bookstores.

LEISURE HOURS. 1 vol. 12mo. Edited by an Association of Gentlemen.

This work consists of Tales and Essays selected from various English publications, which have either never been published in this country, or have had but a very limited circulation here. It is intended to be, as its name implies, a useful and entertaining companion for LEISURE HOURS,—a book which may enliven the family circle, when assembled upon a winter's evening around the social hearth,—which may accompany the reader while travelling by land or water, in stage-coaches or in steam-boats,—which may go with him when he flies from the heat, and noise, and dust of the city, to the pure air, and refreshing shade, and quiet enjoyments of the country,—which may cheer him in hours of languor and sickness,—and which may profitably fill up those vacant hours in the life of a student, or man of business, when the mind, exhausted by its efforts, seeks, in amusement, for the restoration of its wonted powers. If it shall be found to contribute to these purposes,—if, while it amuses, it shall sometimes instruct by the pictures of life which it exhibits,—if, by the elegance of its style, and the purity of its sentiments, it shall serve to improve the literary or moral taste of our countrymen, we shall deem the time and labor which we have devoted to its preparation well bestowed.

ADAM, THE GARDENER. By CHARLES COWDEN CLARKE. 1 vol. 18mo. First American Edition, Revised by the Editors of the American Popular Library.

In selecting the following work as the first in a series to be devoted to the amusement and instruction of the young, we were influenced partly by the intrinsic interest and importance of the subject, and partly by the lively and graphic style in which it is here presented.

Gardening is an employment most happily adapted to occupy the hours devoted to recreation, and especially the leisure hours of those whose days are spent in sedentary pursuits. It invites to the study of natural history, with almost every department of which it holds an intimate relation. In the young it inspires a taste for quiet and rational pleasures, and an attachment to all the elegant arts of polished life.

SABBATH-DAY BOOK. FOR BOYS AND GIRLS. By the Editors of the Am. Popular Library.

The design of this work is to furnish interesting and useful reading for children on the Sabbath day; it comprises familiar directions in regard to the manner in which the day should be observed, illustrations of the various moral and religious duties of children, practical expositions of scripture, with directions for studying it, and narratives and descriptions calculated to interest the youthful mind, and promote its spiritual improvement.

The work consists in part of original matter, and in part of selections from such writings as are adapted to the purpose in view. In these selections, care has been taken to draw from such sources as are not generally accessible to children, so that the whole volume will be in most cases new; and the Editors hope that it may render some aid at least to parents in their efforts to exert a proper influence over their children, and to find suitable and interesting employment for them on the sacred day.

WEEK-DAY BOOK. FOR BOYS AND GIRLS. 1 vol. 18mo. By the Editors of the Popular Library.

An inspection of

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

SUMMER MORNING.

Come forth! come forth! for the morning's eye
Looks laughing out from a cloudless sky,
And, in the rush of her new-born might,
Gay Earth is dizzy with quick delight.

Come forth! come forth! for the laughing rills
Are frolicking down from a thousand hills,
And in the depths of their waters clear
Bright, fleeting glimpses of Heaven appear.

Come forth! for the dews on the greensward lie
Like drops of joy in a smiling eye,
And the sun kisses off from the leafy dell
The griefs, that bathed his last farewell.

Come forth! come forth! for the infinite woods
Are sounding through all their solitudes
With the noisy revel of waking life,
And the humming stir of a joyous strife.

Come forth, ye Young! for this happy time
Is a likeness of Life's yet happier prime,
Let the breath of a thankful spirit rise
With glad earth's choral harmonies.

Ye Aged, come! 'tis fit ye spy
The lights, that painted your morning sky,
For they image the hopes of that brighter Morn,
That soon on your waning eyes shall dawn.

Come forth! come forth! all breathing things!
Come, bathe in joy's out-breaking springs!
Let a burst of praise to the Holy One
Go up from all beneath the sun! D. H. B.

FOR THE CHRISTIAN REGISTER.

"Why art thou cast down;—oh soul, why art thou disquieted?—Hope thou in God." Ps. xlii. 5.

Nay, sink not—though dark grief should cast
Her pall-like mantle o'er thy head;
Thou 'lt reap the fruits of peace at last,
Then follow,—as thy Savior led.

Nay, sink not,—though the poison-stings
Of oft-committed errors dart;
The tear repentance sheds, still brings
A healing to the wounded heart.

Oh, sink not, surely here, thy ways
Are known to Him who seeth all;
Who not a burden on thee lays,
But to release from earthly thrall.

Life's ocean rolls, dark,—rough,—and wide;
Loud rave the stormy waves of sin;
Thy weltering bark must stem the tide,—
But the safe haven thou shalt win.

Then yield not,—yield not—thou hast got
Heaven's brightest promise,—'all 's for good;'
God's smile paternal changeth not,
When tempting trials are withstood.

Press onward! Lo, thy beacon-light—
The Gospel's guiding star, appears;
Be strong, be valiant,—win the fight;
With prayer assail and vanquish fears.

Yes, troubled spirits,—there is peace
When yon dark valley thou hast trod;
The angel, Death, shall then release;—
Thou shalt be near, and like to God!

Go then, rejoice,—for He who long
Forbears to fell the fatal tree,
Will, when sin's scorching sun hath gone,
With dews, reviving, nourish thee.

Thy branch no more shall withering droop,
Thy blossoms perish,—buds decay;
But rich in sound perennial fruit,
Thou shalt the husbandman repay! X.

Sunday evening, March 1st.

BIOGRAPHICAL.

[From the St Louis Observer.]

THOMAS SHEPARD.

Cotton Mather says of Thomas Shepard, he was "as great a converter of souls, as has ordinarily been known in our days." The most interesting and useful portion of his life, is connected with the early history of our land. His name should be held in affectionate remembrance, by the christian and the scholar, for the agency he exerted in giving character to the literature and religion of the colony of Massachusetts Bay, and thus sending a salutary influence down to generations present and yet to come.

Mr Shepard was born on the day of the Catholic powder plot, the fifth day of November, 1605. He continued in England until 1635, when he sailed for Boston, Mass. where he arrived on the 10th of August, of the same year. His circumstances were not above the middling classes of society, and in consequence of the death of his mother, who died when he was about four years old, and of his father who died when he was about ten, his early life was chequered with a great variety of adverse providences. The claims of Charles I. for the high prerogatives of kingly authority, against the rising spirit of republicanism among the people, and in the Commons, the severe and furious efforts of Archbishop Laud, to enforce uniformity of opinion, and crush the fanaticism of dissenters, as it was called, produced a commotion in the political and religious affairs of Great Britain, that has been surpassed in no other age. Shepard could not escape this clashing of elements. Before he was known, he obtained as he thinks, sinfully, a license to preach from a Bishop of London, whom he afterwards terms "a fierce enemy of all righteousness, and a man fitted of God to be a scourge to his people." Several times he speaks of being delivered out of the hands of that lion, as remarkable providences of God. The conference which he held with the Bishop, afterwards Archbishop, and the manner in which he was deprived of his license to preach, is a curious specimen of the furious character of Laud, and an interesting exhibition of the opposite in Shepard. The following is his own account of the matter. "Dec. 16, 1630, I was inhibited from preaching in the diocess of London, by Dr Laud Bishop of that diocess. As soon as I came in the morning, about 8 of the clock, falling into a fit of rage he asked me what degree I had taken in the University. I answered, I was Master of Arts. He asked me of what college. I answered, of Emanuel. He asked, me how long I had lived in his Diocess? I answered Three years and upwards. He asked me, who maintained me all this while, charging me to deal plainly with him, adding withal that he had been more cheated and [equivocated with, by some of my malignant faction, than ever man was by Jesuit. At the speaking of which words, he looked as though blood would have gushed out of his face, and did shake as if he had been haunted with an ague fit—to my apprehension by reason of his extreme malice and secret venom. I desired him to exuse me.—He fell then to threaten me, and bitter railing, calling me all to naught, saying—"You prating coxcomb, do you think all the learning is in your brain?" He pronounced his sentence thus:—I charge you that you neither preach, read, marry, bury, or exercise any ministerial functions, in any part of my diocess; for if you do, and I hear of it, I'll be upon your back, and follow you wherever you go, in any part of this kingdom, and so everlastingly disenable you. I besought him not deal so in behalf of a poor town—here he stopt me in what I was going to say—"a poor town! You have made a company of seditious, factious bedlams. And what do you prate to me of a poor town?" I prayed him to suffer me to catechise on the Sabbath days, in the afternoon. He replied—"Spare your breath, I'll have no such fellow prate in my diocess. Get you gone and make your complaints to whom you will." So away I went, and blessed be God that I may go to HIM.

After Shepard had been thus roughly and unceremoniously prohibited from performing the duties of a minister, he removed from place to place, carefully avoiding the pursuants, who in several instances, nearly surprised and apprehended him. But God was his protector, and by the things he suffered, he was gradually prepared to abandon his native land. Many of the best spirits in England, were turning their eyes towards America. Some had already gone to this land of freedom. Many men were preparing to remove, and others both in Old and New England, earnestly solicited him to do the same. "I saw, says he, the Lord departed from England, when Mr Hooker, and Mr Cotton were gone, and I saw the hearts of most of the godly set and bent their way, and I did think I should feel many miseries if I stayed behind.

The arrival of Shepard in the colonies was greeted with joy. He was known to possess firmness and consistency of character; traits of great importance, in laying the foundations of many generations. He soon took up his residence in Cambridge, then called Newtown, organized a church, and by his wisdom and faithfulness preserved them from the contagion of Mrs Ann Hutchinson's heresy, which poisoned the minds of many of the churches, and which in a slight degree, was, to his great grief, favored by his beloved brother Cotton, and by others of standing and influence. It was in consequence of the talents, the piety, the zeal of Shepard, that Cambridge was selected as the seat of *Harvard College*. He was the foster father of that institution. Its infancy was committed to him. He nursed it. His prayers, and tears, and cares, with the blessing of God, prevailed in raising it to some degree of strength and usefulness. His name is connected with it, and always will be by those who like the association.

Application was made for aid to the friends of religion and science in England, but little or nothing was obtained. "But" says Shepherd, "the Lord put it into the head of one Mr Harvard who died worth £1600 to give half his estate to the erecting of the School. This man was a scholar and pious in his life and enlarged toward the country and the good of it, in his life and death." Thus the name and existence of Harvard University arose.

Shepherd was a successful minister. The secret of his success consisted in much prayer and fasting, a familiar acquaintance with his own heart, and great discrimination in his preaching. He was one of those preachers, and there are no others that can be called successful, who calculated upon immediate results from his labors. It is said that he scarcely ever preached a sermon but some of his congregation cried out in agony "what shall I do to be saved." Still his voice was low, and his manner mild. It was commonly asked by those who were not permitted to attend on the Sabbath, not, was it a great sermon? but "who was wrought upon to-day?" He took great pains in preparations for his public labors, which preparations he would usually finish on Saturday by two o'clock in the afternoon; with respect to which practice he once used these words: "God will curse that man's labors, that lumbers up and down all the week, and then on Saturday in the afternoon goes to his study; when, as God knows, that time were little enough to pray in, and weep in, and get his heart in a frame fit for the approaching Sabbath." On his death bed he said to the young ministers around him—That their work was great and called for great seriousness. He mentioned three things which in our opinion ministers ought to hang up in their study where their eyes would frequently meet them; 1. "Every sermon cost him tears. 2. Before he preached any sermon he got good by it himself, and 3. He always went into the pulpit as if he were to give up his account to his master." The chances of the moment, the excitement of the occasion, or any ideas about immediate inspiration did not prevent him from laboriously qualifying himself to minister at the altar.

All his children, so far as any account of them remains, were useful. He left three sons all of whom were ministers of the same gospel which he taught. One of his most able works, is entitled "The church membership of children, and their right to baptism, according to that holy and everlasting covenant of God established between himself and the faithful and their seed after them in their generations." This discourse ingeniously and powerfully presents the doctrine and answers the common objections, against it. What a powerful inducement, what a weighty argument, will it be to a reflecting child, for the parent to say, God is before hand with you, and has adopted you into his visible church, and all the prayers and all the vows made in consequence of this consecration, are had in remembrance before God in thy behalf. God certainly loves, the seed of believers as much now as under the former dispensation. Could it once be said, "because he loved thy fathers, therefore he chose their seed after them." Deut. 4: 37—and may it not be said now? God knows the affection of parents for their offspring, and he is the last being in the universe to trample upon the sympathies that he has created, or disregard the vital principle of family existence, when it may be made to contribute thus powerfully in perpetuating his kingdom in the world. Children of believing parents ought not to be denied the privilege by their earthly guardians of being given up to God. Parents have no authority to deny their children this favor, this blessing.

Thomas Shepard went to his final rest on the 25th Aug. 1649. Let his pious, devoted, unbending devotedness be imitated, especially by those who bear the vessels of the Lord.

A.

MISCELLANEOUS.

FRANCE AND AMERICA.

The following paragraph, translated from a French Journal (La Revue des Deux Mondes)—Anti-ministerial, will prove we trust to contain as much truth as pleasantry. We like it also as a proof, among many like it occuring ever and anon, that war is getting into disrepute.

Strange times! War itself, which formerly spread terror, aroused and made nations tremble, whom the ancients typified with a blood-stained mouth and with hands armed with thunder,—this war is nowadays nothing more than a little mystification. Calm your fears, therefore, good citizens of Paris! your suburbs will not be laid in ashes because M. Serrurier has received orders to leave the United States. Calm your fears, therefore, supporters of the state! There will be no necessity for you to revenge the insulted honor of your country. The whole is a mere comedy, which may be explained to you in a few words. The project for the debt of the United States will be presented to the Chambers. The ministers act the part of men in a high state of irritation—of men keenly sensitive on the point of national honor; they will be seen in the Chambers, with a few confidential friends around them, the blood mounting to their cheeks with a kind of theatrical indignation at the manifesto of Gen. Jackson; but after all, the whole will be settled, and the occurrence will not be without its good effect on a Chamber easily frightened. The House of Representatives, and particularly the Senate of the United States, will reject the law of reprisals; the ministers, no strangers to the contents of the message, will say to the Deputies, "You see the extent and power of the influence we exercise. Here the States of the Union make the first advances to concessions and politeness. You, Deputies of France! must be equally courteous and give some few millions in the name of justice and right." At these words the Deputies will vote by acclamation. M. Jay will make the most delightful report in the world, and the King, Louis Philippe, with his usual finesse and tenacity of character, will attain his ends.

[From Drake's History &c. of the West.]]

VALLEY OF THE MISSISSIPPI.

It is known to you all, that the Great Valley embraces a system of antiquities, the age and origin of which have not yet been discovered. They consist of mounds, pyramids, embankments, the remains of stone walls, and various circumvallations, beneath which are buried a great variety of implements not recognised by the Indian, as belonging to his race. In exploring the country to the southwest, those monuments of ancient labor are found to become more numerous and of greater magnitude, till, in the solitudes of Mexico, we meet with the wreck of cities, scarcely inferior in grandeur to those mighty ruins, which, mouldering in the valleys of the Tigris and the Nile, have been objects of admiration and study through a hundred generations. Regarding ours as connected, in their origin, with the greater monuments of Mexico, their study acquires a renewed interest; and the mind cannot refuse to dwell on the possibility, or even cherish the hope, that, sooner or later, when all the facts shall be collected and collated, a voice will arise, as from the sepulchre of the lost nation, and unravel the mysteries of its connexion with the other nations of the earth, and the causes of its utter extinction. The examination of these monuments, constitute the study of the ancient history of our Valley, and has something in it, to which no heart, not destitute of romantic sensibility, can be indifferent. To be successful it must be prosecuted with an early diligence; for the action of the elements, and the still more destructive hand of the rude pioneer, are fast reducing them to the level of the earth, and blending them with the soil out of which they were formed.

DELIRIUM TREMENS.

Extract from the second number of a series of essays now publishing in the Springfield Gazette on the subject of temperance.

Delirium tremens is one of the most singular of diseases. The visions of one that is attacked with it, are at one time perfectly terrific, and at another ludicrous beyond conception; and sometimes, especially if the patient is a man of talent, they are the wildest mixture of the sublime and ludicrous, at one moment chilling the attendants with horror, and the next, almost convulsing them with laughter. I have seen a man busily picking up fourpence-half-pennies, suddenly gather black horror in his countenance at a devil that was just ready to pounce upon him—in a moment more the scene was changed, millions of rats pranced over the bed clothes, and he amused himself with their tumbling over each other. The visions are commonly very evanescent, the scene changing constantly, but sometimes the same vision will continue for a great length of time.

I recollect a patient who sat at his window all day, watching the movements of a devil, who he said had a bar in his hand, and was flying about, raising up this and that building with it. The delirium in this case had a singular termination. His wife was absent, and when she came home he said to her, "Well wife, I'm glad you have come home, for there's a devil here that says I must go with him, and I want you to drive him off," and from that moment, he saw nothing more of the devil. It would be well if wives could always *cast the devil out of their husbands* as easily as this. In this connexion, I will mention the termination of another case related to me by my friend, Dr ——. The patient for several days and nights had been chasing dogs, cats, rats, devils, &c. from garret to cellar. At length he went into the room where the family was, took down the family Bible, read a long chapter, then asked the Dr to pray. At the conclusion of the prayer, he rose from his knees a sane man.

It is a remarkable fact that devils are almost always among the visions of the disease. I can remember but very few, among all the patients that I have seen suffering with it, who did not in the course of the attack see a devil—commonly they see a great many. A man once ran in great haste to a clergyman of my acquaintance, and said, "Show me quick, quick, that passage, Resist the devil and he will flee from you—for there are more than seven devils after me, there's a legion of them." I recollect one man who went one step beyond most patients—he saw devils shod with sculls clattering about the house. This man was possessed of fine talents, had a lovely family, and was surrounded by a great number of relations, among whom he would have been almost an idol, if he had not thus given himself up to destruction.

FILIAL PIETY.

A young lad but newly admitted into the military school (of France) soon made himself appear of rather a singular disposition by his remarkable abstemiousness. Whatever variation of diet was allowed he never ate any thing but bread and soup, and drank nothing but water. The governor being informed of this conduct, so very uncommon in a boy, attributed it to an indiscreet devotion, and reproved him for it. Nevertheless the lad persisted, and the governor mentioned the circumstance to Monsieur Paris Duverney. He had the boy called before him, and with his usual mildness and moderation represented to him that such singularity was by no means proper or allowable in a public institution, and that he must certainly conform to the rules and diet established there. He afterwards unsuccessfully tried to find out the reasons that could induce the boy to act in such a manner, and at last threatened, if he persisted in concealing it, that he would send him home to his family. This menace had the desired effect, and he then disclosed the motive of his conduct. "You will not, I hope, be displeased with me, sir," said he; "but I could not bring myself to enjoy what I think luxury, while I reflect that my dear father and mother are in the utmost indigence. They could afford them selves and me no better food than the coarsest bread, and of that but very little. Here I have had excellent soup and as much fine wheat bread as I could choose. I look upon this to be very good living, and the recolleetion of the situation in which I left my parents would not permit me to indulge myself by eating any thing else."

Monsieur Duverney and the governor could not restrain their tears at such an early instance of fortitude and sensibility. "If your father has been in the service," said M. Duverney, "how comes it that he has got no pension?" "For want of friends and money, sir," replied the youth. "He has been upwards of a year soliciting one, but his money and resources failed; and rather than contract debts at Versailles, he is content to languish in the manner I have told you." "Well," said M. Duverney, "if the fact appears to have been as you have stated it, I will engage to procure your father a pension of 500 livres. In the mean time here are three louis-d'ors for yourself as a present from the king, and I will advance your father six months pay out of the pension I am certain of obtaining for him." "How can you send the money to him, sir," said the boy. "Let that give you no uneasiness," replied M. Duverney; "I shall find means." "Ah, sir, said the boy with precipitation, "if you can do it so easily, be pleased to send him these three louis-d'ors you were so good as to give me. I want nothing here, and they would be of the greatest service to my father, or my brothers and sisters." How delightful to the sensible mind are such early emanations of pious gratitude.

Water Spout.—The inundation and loss of property and lives at Gibraltar, copied from a late file of papers received from that place, which took place on the 17th of November last, was the effect of a water spout striking against the rock. It burst about ten o'clock, after a very loud clap of thunder, preceded by most vivid lightning and accompanied by a heavy fall of hail over the rock. The immense body of water at once descended upon the mountain, ploughed up its sides in different parts, and an enormous quantity of sand, soil and huge stones, thus loosened and hurled down with irresistible strength and rapidity through the gullies, and was productive of much more injury than was at first supposed. The ramparts and streets were overflowed, and the steps of the former, and the pavement of the latter torn up and carried along. The Spanish church, and the subterranean parts of the building have overflowed. The damages extended to valuable goods in shops and stores. The injury done to the street is also very great, and it will require months to clear it and no inconsiderable sum for repairs. The circumstance of the first of the wickets of the Sallyport leading to the baths having been forced open by the pressure of the flood rushing against it, will probably, more than any other, give an idea of its power when it reached the lower part of the town.—*N. Y. Spectator.*

Ancient and Modern Life in London.—The celebrated Anne Boleyn, afterwards married to King Henry VIII., writing to a friend in the country shortly after her first visit to London, describes herself as almost sick of a town life, being obliged to sit up so late as ten at night, and seldom rising before six in the morning. This irregular mode of life, she says, had such an effect upon her appetite, that though she could easily manage a pound of bacon and a tankard of good ale for breakfast in the country, she found great difficulty in disposing of half the quantity in town! What a contrast does this picture of homely manners in the 16th century afford to the fashionable "Life in London" of modern times—with its afternoon breakfasts, night dinners, and morning suppers!

Language of Animals.—The acuteness of the sheep's ear surpasses all things in nature that I know of. A ewe will distinguish her own lamb's bleat among a thousand all bleating at the same time, and making a noise a thousand times louder than the singing of psalms, at a Cameronian sacrament in the fields, where thousands are congregated—and that is no joke either. Besides, the distinguishment of voice is perfectly reciprocal between the ewe and lamb, who, amid the deafening sound, run to meet one another. There are few things have ever amused me more than a sheep-shearing, and then the sport continues the whole day. We put the flock into the fold, set out all the lambs to the hill, and then send the ewes to them as they are shorn. The moment that a lamb hears its dam's voice it rushes from the crowd to meet her, but instead of finding the rough well-clad, comfortable mamma, which it left an hour or a few hours ago, it meets a poor, naked shriveling—a most deplorable looking creature. It wheels about, and uttering a loud, tremulous bleat of perfect despair, flies from the frightful vision. The mother's voice arrests its flight—it returns—flies, and returns again, generally for ten or a dozen times, before the reconciliation is fairly made up.—*James Hogg.*

Value of Time.—If we could lay up time as we lay up money, without putting it to use, there would be some plea for the idleness of half of the world, and yet the plea would be an insufficient one, since we should be living in our capital, without troubling ourselves as to the interest.—*Goethe.*

FOREIGN UNITARIAN BOOKS.

JAMES MUNROE & CO. have received from the British and Foreign Unitarian Association the following invoice of valuable English works.

Unitarianism the doctrine of the Gospel, by Lant Carpenter, 3d edition.
Farmer's Dissertation on Miracles, 3d edition.
Farmer's Essay on the Demoniacs of the New Testament, 3d edition.
Priestley's Memoirs, with Observations on his Writings, by T. Cooper and W. Christie; and four Posthumous Discourses, 2 vols.
Milton's Last thoughts on the Trinity.
Bible Stories, Par 2d, containing Stories from the N. Testament, by S. Wood.
Price's Four Dissertations, 5th edition.
Belsham's Translation and Exposition of Paul's Epistles, with Notes, 4 vols.
Belsham's Memoirs of Lindsey, 2d edition.
Traite ou l'on Expose ce que l'Ecriture nous apprend de la Divinite de Jesus Christ, par P. F. Le Courayer.
Cellerier's Discourse on the Authenticity and Divine Origin of the Old Testament, with Notes and Illustrations; translated from the French by J. R. Wreford.
Tagart on the claims of Unitarian Christianity to the Respectful consideration of the Reflecting Public.
Barker's Church-Establishment Anti-Christian, &c.
Harris's Harmony of Nature, Providence, and Christianity.
Review of Smith's Scripture Testimony to the Messiah.
Orthodoxy and Unbelief, by Ed. Higginson.
Joyce's Analysis of Paley's View of the Evidences of Christianity, 7th edition.
The Word made Flesh: A Sermon before the British and Foreign Unitarian Association, by W. Hincks.
Ashworth's Account of the Rise and Progress of the Unitarian Doctrine in the Societies at Rochdale, 2d edition.
Brief Dissertation on the Ministration of the Divine Word by Public Preaching, by Rob. Robinson.
Priestley's Unitarianism Explained and Defended.
Priestley's Outline of the Evidences of Revealed Religion.
Lardner's Letter on the Logos.
Yates on the Unity of God.
Whyte's Sermons on Doctrinal and Practical Subjects, 2d edition. feb. 7

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical
Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen
Spurzheim's Work on Insanity, 1 vol. 8vo.
Spurzheim's Work on Education, 1 vol 12mo.
Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.
Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.
Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.
Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.
Combe's System of Phrenology, 1 vol. 8vo, with plates.
Combe's Element's of Phrenology, 1 vol. 12mo.
Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.
Also, just published, for sale as above,
Combe's Lectures on Popular Education, 1 vol. 12mo.
Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol 12mo.
A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo. sept 13

JAMES MUNROE & CO., 134 Washington street, Boston, and Booksellers to the University, Cambridge, are publishers of the following valuable Religious and Theological Books.

Bishop Butler's Works, 2 vols 12mo
Bowring's Matins and Vespers, 18mo
Childhood of Jesus, 18mo
Cummings's New Testament, 12mo
——— Questions on the Gospels, 12mo
Dodsley's Economy of Human Life, 18mo
Grotius de Veritate Christianæ Religionis, 12mo.
Harris's Textuary, 8vo
Hildreth's Lives of the Apostles, 18mo
Jenks's Reply to Beecher, 18mo
Locke's Paraphrase and Notes on the Epistles, 8vo.
Norton's statement of Reasons, 12mo
Noyes's Job, 8vo
Paley's Complete Works, 6 vols 8vo
——— Natural Theology, with Paxton's Illustrations, 8vo
Robert Robinson's sermons, 12mo
Selections from the Scriptures, 12mo
Sunday Library, edited by H. Ware jr
Vol. 1, Ware's Life of the Savior
Vol. 2, Farrar's Life of Howard
Vol. 3, Bulfinch's Holy Land
Vol. 4, *In preparation for the press*
Tucker's Light of Nature, 4 vols 8vo
Ware on the Formation of the Christian Character
Ware's Discourses on the Offices of Christ, 12mo
Ware's selections from Priestley, 12mo
Watson's Apology, 18mo
Watts's Catechism, 18mo
Whitman's Letters to Universalists, 12mo
——— Letters to Unbelievers—*In press*
Worcester on the Atonement, 12mo
——— Last Thoughts, 12mo
——— Friendly Review, 12mo
Channing's Reviews, Miscellanies &c. 8vo
Dabney's Annotations, 12mo
Hartley's Prayers, 18mo

Orders for any of the above, either by the single copy or in quantities, promptly executed. A fair allowance to Sunday schools and Parish Libraries. f7

NEW ENGLAND MAGAZINE No. 45 for March. This day published by E. R. BROADERS 127 Washington street, (up stairs.)

CONTENTS.

Original Papers.—Mogg Megone. A Poem in two Parts. By J. G. Whittier. Part I.—Old News. No. II.—Song.—Doings in the Metropolis.—Phrenology. In Reply to the Christian Examiner.—Trusting Love.—Will the Wizard. By John Neal.—Cites. No. II.—The Art of Packing.—The Rose in Winter. By Miss H. F. Gould.—Life of Crabbe.—Mr Webster.
Editor's Correspondence.
Critical Notices.
Literary Annotanda.
Politics and Statistics. feb 28

SEPHORA; a Hebrew Tale, descriptive of the Country of Palestine, and of the Manners and Customs of the Ancient Israelites. Abridged and corrected from the London edition, By Rev. Thaddeus Mason Harris, D. D.
Just published and for sale, by RUSSELL, ODIORNE & Co. 121 Washington street. jan 17

UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7,50. Aug. 30.

BIBLE—COIT'S ARRANGEMENT.

JUST received at the Boston Bookstore, by James Munroe & Co No. 134 Washington street, The Holy Bible, containing the Old and New Testament: translated out of the Original Tongues, and with the former Translations diligently compared and revised, by the command of King James I. Arranged in Paragraphs and Parallelisms, with Philosophical and explanatory Annotations, by T. W. Coit, D. D. Rector of Christ Church, Cambridge. jan 17

HYMN BOOKS.

BELKNAP'S, Dabney's, Sewall's, Willard's and Greenwood's Hymns, constantly for sale by the hundred or single copy, on the lowest terms by
Oct 4 epistf RUSSELL, ODIORNE & Co.

AMERICAN PUBLICATIONS IN ENGLAND.

THE advertiser having established a general Depository for the sale of American as well as English Unitarian Publications, embraces the present medium to introduce himself and his establishment to the immediate notice of American Authors and Publishers.

The success attendant on his efforts to promote the circulation of the Tracts of the American Unitarian Association and other American works in England, during the last five years, and his being the *only* individual there who has ventured to import them in any quantity, he flatters himself that these facts afford ample grounds for confidence and support.

The Advertiser desires to receive specimens of every publication by Unitarian authors as soon as possible, after its issue from the press in America, the value of which he will forward with promptitude, by exchange for English Publications, or otherwise, as may be most desirable to the parties confiding to his trust and exertions, their productions.

Parcels containing specimens may be left at the office of the Christian Register (134 Washington St.) or forwarded directly to him in England, addressed to John Mardon, Importer of American Literature, No. 19 St Martin's Le Grand, London.

Jan. 1835.

REGISTER FOR 1835.

JAMES LORING, 132 Washington street, has just published the Massachusetts Register, for 1835, containing the names of the new Legislature, new City Officers, Justices, Lawyers, Ministers and Doctors throughout the State; with the Cashiers of the Banks in Maine, Vermont and New Hampshire, and the names of the Banks in Connecticut and Rhode Island. Also, a complete list of the Post Masters, Militia Officers, Colleges, Education, Missionary, Bible, Tract, Sabbath School, Medical, Literary, Marine, Temperance and Charitable Societies, Banks and Insurance Companies, National Army and Navy Departments, Names of Consuls, &c. and much other useful information.

Just published, as above, STORIES OF GEN. WARREN, in Relation to the Fifth of March Massacre and the Battle of Bunker Hill. To which is added Gen. Warren's Oration on the Fifth of March Massacre.—By a Lady of Boston. feb 28

CHANNING ON WAR.

A SERMON ON WAR, delivered January 25th, 1835 by William E. Channing, published by request, and for sale at the Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington st. feb 21

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen 141 Washington street.

"Outlines of Scripture Testimony against the doctrine of the Trinity. By H. Ware jr. 2d edition.

No. 91.—Hints on Religious Feelings. By Jason Whitman. feb 14.

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep 1 year

FOR sale at this Office, a first rate Washington Press, Medium size.

VALUABLE THEOLOGICAL WORKS,

FOR sale by JAMES MUNROE & CO., No. 134 Washington street, Boston, and Booksellers to the University, Cambridge.

Wetstein Novum Testamentum, 2 tom. folio
Watson's Tracts, 6 vols. 8vo
Beausobre & L'Enfant, Nouv. Testament, 2 tom. 4to
Bowyer's Critical Conjectures, 1 vol. 4to
Kuinoel, Commentarius in Epist. ad Hebræos
Eichhorn's Einleitung in Neue Testament, 3 Bande 8vo
Griesbachii Symbolæ Criticæ, 2 tom. 12mo
Herder's Werke, 60 Bande 18mo
Rees's Sermons, 4 vols. 8vo
Anecdotes of Bp. Watson, 2 vols 8vo
Belsham on the Epistles, 4 vols 4vo
Graves on the Pentateuch, 1 vol. 8vo
Belsham's Memoirs of Lindsey, 1 vol 8vo
Le Courayer, de la Divinite de Jesus Christ, 1 tom. 8vo
Priestley's Memoirs, by himself; with a Continuation, by his Son. 2 vols. 8vo
Gillies's New Testament, 2 vols. 8vo
Price's Sermons, 1 vol. 8vo
Priestley's History of Early Opinions, 4 vols. 8vo
Porteus's Life of Secker, 1 vol. 8vo
Norton's General Repository and Review, 4 vols 8vo
Christian Disciple, and Examiner, complete
Unitarian Miscellany, 6 vols. 12mo
Milton on the Trinity, 1 vol. 12mo
Farmer on Demoniacs, 1 vol. 12mo
——— on Christ's Temptation, 1 vol. 12mo
——— on Miracles, 1 vol. 12mo
Sparks's Tracts, 6 vols. 12mo
Hartley on Man, 3 vols. 8vo
Hannah Adams's Dictionary of Religions, 1 vol. 8vo
Marsh's Lectures, 1 vol. 8vo
Price's Dissertations, 1 vol. 8vo
Buckminster's Sermons, 1 vol. 8vo
Thacher's do. 1 vol. 8vo jan 24

JUVENILE MISCELLANY FOR MARCH.

CONTENTS.

Reading the Letter—French Education—Reflections of George 3d—The Pearls—The Ear of Dionysius—"I don't want to."—The Lions in the Menagarie—A Ruse de Guerre." — Frederick Haskell's Voyage—The Indians of Surlinam—"I will be a good boy, won't I John?"—Editor's Table.

This day published by E. R. BROADERS, 127 Washington St. (up stairs.) m 7

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

AN extensive assortment of these articles are kept constantly on hand at the Boston Type and Stereotype Foundry, 39 Congress street, Boston.

The most skillful workmen are engaged at the above establishment, and the public may rely upon being faithfully served.

☞ Orders for foreign markets are respectfully solicited. Address J. G. ROGERS, Agent for the Company, Boston. oct 25

LIBERAL PREACHER FOR FEBRUARY.

JUST published, at 134 Washington St. The Liberal Preacher for February, 1835, containing a Sermon by Rev. John Pierce, D. D. of Brookline, Mass. Duties growing out of the Maternal Relation. feb 7

PALFREY'S SERMONS, *at a reduced price*, for sale by JAMES MUNROE & CO., 134 Washington street. jan 24

MACKNIGHT AND CAMPBELL.

For Sale at this office, 1 Set Macknight on the Epistles 6 Volumes. 1 Do. Campbell on 4 Gospels. 4 Volumes.

BIBLE COMPANION, NEW EDITION.

BIBLE COMPANION, designed for the Assistance of Bible Classes &c.
Revised by Stephen H. Tyng, D. D. With Engravings. Received by
RUSSELL, ODIORNE & Co.
dec 13 121 Washington street.

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30

DABNEY'S ANNOTATIONS.

JUST received Dabney's Annotations on the New Testament, different bindings at reduced prices by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington st. Feb 21

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED,

At 134 Washington Street, Boston.

SIDNEY WILLARD, Editor.

Terms.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.

MINOT PRATT, PRINTER.